

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

BISHOP BOYD CARPENTER has been a student of Dante for many years. Having been invited to deliver the lectures at Harvard on the William Belden Noble foundation, he resolved to lecture on *The Spiritual Message of Dante*. And under that title he has now published the lectures in a handsome volume which contains illustrations taken partly from Lord Vernon's famous edition of the *Inferno* (Williams & Norgate; 5s. net).

The difficulty which first of all faces the interpreter of Dante is how to deal with his mediævalism. His astronomy, to take but one example, is mediæval astronomy. Bishop BOYD CARPENTER goes straight to the one idea which pervades the *Divina Commedia*. That idea is love; and it is not mediæval only, but universal. All Dante's thought is determined by the place which love holds in God's creation. When that is recognized, the astronomy, and whatever else is local or temporary, presents no more difficulty. It falls into its place as machinery.

One surprising consequence follows. We cannot, says Bishop BOYD CARPENTER, get rid of Hell by saying that Dante's *Inferno* is mere mediævalism. As a matter of fact it is not distinctively mediæval. The conception of Hell, even with elaborate torments, is a commonplace of old-world religious thought. It is found in Christian

treatises written before the *Divina Commedia*. It is found also in the chronicles or picturings of pre-Christian faiths. The notion of a Hell is an instinct of the race. And he holds that the objector who challenges what he supposes to be a mediæval Christian belief, must go further than mediævalism, further than Christianity, and challenge the instinct which has given rise to that belief.

But every belief must have a value. What is the use of a belief in Hell? To Dr. BOYD CARPENTER it seems to be a witness to the great truth of the righteousness on which the Universe is hung. That truth was as present to the mind of Dante, and pervades the *Divina Commedia* as thoroughly, as the belief in love. Not only would love be of little worth that was not based on righteousness, it could not even exist. And the idea of righteousness carries with it the idea of Hell.

In this Bishop BOYD CARPENTER, the modern, is at one with Dante, the mediæval. 'Who can say that it is a base idea, or that there is nothing noble in the fact that men should thus collectively admit that there are doings and dealings seen among themselves which deserve—nay, seem to demand—hell? Who will say that it is not true that evil—strong and long persisted in, and spreading till evil habits prevail among



men—does not produce a state of things which resembles hell? Who will say that there is not in every man a capacity for going into and experiencing in himself a veritable hell? Take this thought of hell: treat it as a phase of human thought: note that it marks the possession of a genuine moral sense, and realize how significant it is that everywhere men should have formed such an idea. It expresses a sense of justice, a conviction of retribution, and a striking power of self-condemnation possessed by the race. Is it not, in this aspect, the voice of the collective conscience of mankind? It is the language of those whose honest wrath has been roused by the sight of wide and wanton injustice done, and the confession of those who have felt the keen hell of self-reproach.'

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Mr. A. C. BENSON has published a book about Fear. *Where No Fear Was*—that is the title of it (Smith, Elder & Co.; 6s. net). For his desire is that those who fear may be encouraged to think, in order that they may see how rarely it is that their fear has foundation. He touches its causes also. One of its causes is self-esteem. And in discussing self-esteem as a cause of fear he offers, daringly, the suggestion that Providence has a sense of humour and enjoys somewhat His ways of delivering us from our conceit.

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'I am as certain as I can be of anything,' he says, 'that we are humorously treated as well as lovingly regarded.' And he gives two illustrations. 'I was once asked to give a lecture, and it was widely announced. I saw my own name in capital letters upon advertisements displayed in the street. On the evening appointed, I went to the place, and met the chairman of the meeting and some of the officials in a room adjoining the hall where I was to speak. We bowed and smiled, paid mutual compliments, congratulated each other on the importance of the occasion. At last the chairman consulted his watch and said it was time to be beginning. A procession was formed, a door was majestically thrown open by an attendant, and we

walked with infinite solemnity on to the platform of an entirely empty hall, with rows of benches all wholly unfurnished with guests. I think it was one of the most ludicrous incidents I ever remember. The courteous confusion of the chairman, the dismay of the committee, the colossal nature of the fiasco filled me, I am glad to say, not with mortification, but with an overpowering desire to laugh. I may add that there had been a mistake about the announcement of the hour, and ten minutes later a minute audience did arrive, whom I proceeded to address with such spirit as I could muster; but I have always been grateful for the humorous nature of the snub administered to me.'

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That is the one illustration. This is the other 'I had to pay a visit of business to a remote house in the country. A good-natured friend descanted upon the excitement it would be to the household to entertain a living author, and how eagerly my utterances would be listened to. I was received not only without respect but with obvious boredom. In the course of the afternoon I discovered that I was supposed to be a solicitor's clerk, but when a little later it transpired what my real occupations were, I was not displeased to find that no member of the party had ever heard of my existence, or was aware that I had ever published a book, and when I was questioned as to what I had written, no one had ever come across anything that I had printed, until at last I soared into some transient distinction by the discovery that my brother was the author of *Dodo*.'

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This, then, is Mr. A. C. BENSON's cure for the fear that we may not obtain the recognition we deserve. It is the humorous reflexion that the stir and hum of one's own particular teetotum is confined to a very small space and range; and that the witty description of the Greek politician who was said to be well known throughout the whole civilized world and at Lampsacus, or of the philosopher who was announced as the author of many epoch-making volumes and as the second



cousin of the Earl of Cork, represents a very real truth—that reputation is not a thing which is worth bothering one's head about; that if it comes, it is apt to be quite as inconvenient as it is pleasant, while if one grows to depend upon it, it is as liable to part with its sparkle as soda-water in an open glass.

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Then Mr. BENSON touches Hell. *Where No Fear Was*—that is his title. And if there is any place where Fear has no business to be, it is, he believes, in the prospect of the future.

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He does not believe in Dante's Hell. Dante, by his Hell and his Purgatory, expressed plainly that the chief motive of man to practise morality must be his fear of ultimate punishment. His was an attempt to draw away the curtain which hides this world from the next, and to horrify men into living purely and kindly. Whether you can so horrify men he does not know; he knows that you have no right to try.

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He does not believe in a Hell of any kind. 'Hell,' he says, 'is a monstrous and insupportable fiction, and the idea of it is simply inconsistent with any belief in the goodness of God. It is easy to quote texts to support it, but we must not allow any text, any record in the world, however sacred, to shatter our belief in the Love and Justice of God. And I say as frankly and directly as I can that until we can get rid of this intolerable terror, we can make no advance at all.'

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Is the student of philosophy or of science entitled to ignore religion? No more than any other man. One philosopher has been driven to face the matter of personal religion. It is Professor EUCKEN. When philosophy became Professor EUCKEN's life-work he endeavoured to suppress the religious interest altogether and gave himself assiduously to the study of Aristotle. But 'the old interest' would not die. And at last he resolved to say what his religious convictions were,

and in particular whether he was a Christian or not. He finished the book and signed the preface to it in October 1911. In December 1913 Mrs. Boyce GIBSON finished her translation of it in Melbourne. It is now issued by Messrs. A. & C. Black with the title *Can We Still be Christians?* (3s. 6d. net).

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Can we still be Christians? Professor EUCKEN's answer is, Yes, if we are allowed to interpret Christianity in our own way; No, if we have to interpret it according to the Creeds. Let us go to the centre at once. The central doctrine of Christianity is 'the incarnation of God in Jesus Christ, and his atoning sacrifice for the redemption of man from the burden of God's wrath.' Does Professor EUCKEN believe that?

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He sees something in it. He sees how the desire for one single, all-controlling, fundamental truth—a desire deep-rooted in all well-defined religions—found in this doctrine a magnificent fulfilment. He sees how the union of temporal and supra-temporal history, of human and divine nature, effected by this doctrine, introduced unfathomable depths into human existence and invested them with a spiritual nearness and intimacy. But he also sees that 'every single one' of the ideas discovered by theologians in this doctrine has to be rejected by the modern mind. The union of God and man in one person, the idea of a vicarious sacrifice and generally of the office of mediator, as well as all those doctrines which subserve the development of the main position—doctrines of the only begotten Son, the virgin birth, the descent into hell, the resurrection, and the ascension, the sitting at the right hand of God, and the judgment to come; that is to say, the whole of the second clause of the creed, comprising the doctrines which are really distinctive of Christianity—all this, he says, has now become the subject of doubt, denial, and conflict.

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Professor EUCKEN himself denies them. They do not possess moral or spiritual value for him.



They contradict the things which possess that value. For one thing we can no longer limit the connexion between the human nature and the divine to one single instance, allowing it to extend to others only through this intermediate link. Our religious conviction compels us to demand an immediate relationship of divine and human through the whole extent of the spiritual life.

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Professor EUCKEN rejects the notion of the wrath of God, 'only to be appeased through the blood of His Son.' It is far too anthropomorphic, and it is irreconcilable with our purer conceptions of the Godhead. More than that, and more fundamentally, he rejects any doctrine that would make Jesus necessary to mankind. He rejects 'the old consistent doctrine of the God-man'; he rejects as emphatically 'the modern half-way position which drops the old doctrine, but nevertheless calls Jesus unconditionally lord and master and must consequently bind our whole religious life indissolubly to him, thus taking away all independence with regard to him, and robbing our own life of its full originaive power.'

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For the essential thing in Professor EUCKEN'S religion, as in his philosophy, is that every man has to win his soul for himself. The power to do so is within him; it does not come to him from without. 'This alone supplies the standard which enables us to measure how much of the old material has a permanent value for life, and how much of it is bound up with the conditions of a particular age and must perish with them. From such a measurement even the complex structure of traditional Christianity cannot escape; only from this starting-point can its truth-content be clearly elucidated so that it may develop freely and become fully effective.'

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Professor Morris JASTROW, Jr., delivered the Haskell Lectures at Oberlin College in 1913, and Mr. Fisher Unwin has published them in this country under the title of *Hebrew and Babylonian Traditions* (10s. 6d. net).

Our attitude to the connexion between Babylonian and Hebrew literature, or the Old Testament and the Monuments, as it is usually called, has had a curious history. At first the discoveries in Babylonia and Assyria were accepted with great joy as furnishing confirmation of the accuracy of the Bible. Then Professor SAYCE and others had to point out that there were differences as well as resemblances, and the tablets ceased to be quoted even against the Higher Critics. Now Professor JASTROW makes the differences the sole subject of his lectures, and shows us that in the study of them we discover the uniqueness of the religion of Israel.

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There is the Sabbath, for example. Among the cuneiform texts in the British Museum one was discovered which furnished in parallel columns the explanation of certain words in this way: *ûm nâkk libbi* = *shabattum*, which being translated is: Day of rest of the heart = sabbath. For there was no doubt, and there is no doubt to this day, that the Babylonian word *shabattum* is the same as the Hebrew word 'sabbath.' What then? It is evident, is it not, that here we have a proof of the early existence of the Sabbath as a day of rest? In the Old Testament we read that it was instituted at the Creation. That would account for the Babylonians having it as well as the Hebrews.

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But the conclusion was premature, as premature as it was unnecessary. When the phrase 'day of rest of the heart' was searched for elsewhere, it was found that it had nothing to do with rest from labour. As more of the religious texts from the great royal library of Nineveh were published, it was seen that the term 'day of rest of the heart' was of frequent occurrence and, curiously enough, appeared, not in connexion with a day of cessation of labour, but in appeals to an angered deity to whom a penitent worshipper, who had felt the severity of the divine wrath, poured out his grief and voiced his hope for a return of divine grace.

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The usual formula is, 'May thy heart be at rest;



may thy liver be assuaged.' For the Babylonians and Assyrians, like other ancient peoples, including the Hebrews, placed the seat of intellect in the heart, and the seat of life in the liver. So the day of rest of the heart was simply a technical term for a day of pacification, a day on which it was hoped that the angered deity would cease from manifesting His displeasure.

But what about the word *shabattum*? Ten years ago Dr. T. G. PINCHES published a tablet containing a list of names given to certain days of the month. The fifteenth day of the month was termed *shabattum*. And why the fifteenth? Because that is the middle of the month, or the period of full moon. There were three periods in the month which, to the Babylonian mind, were especially dangerous, and required the most elaborate ritual of divination. They were the new moon, the full moon, and the moon's departure. These were the periods when it was particularly necessary to secure rest for the heart or the pacification of the anger of God. And of these one was the full moon or *shabattum*.

Was there, then, no day of rest in Babylon? No, there was none. And just here we come upon a far-reaching difference between the religion of the Babylonians and the religion of the Hebrews. With the Babylonians *shabattum* remained a merely lucky or unlucky day, a day to be carefully observed ritually that the anger of the gods might be averted. Among the Hebrews the Sabbath became a day of rest for man and for beast.

How the change was wrought is part of a large subject. A change was wrought all along the line. Professor MORRIS JASTROW cannot account for it. His best explanation is that it 'belonged to the genius' of the one people to stay in the stagnant waters of mere ritualism, while it 'belonged to the genius' of the other to go forward to the spiritual and ethical religion of Amos and Isaiah.

Messrs. Watts & Co. are the publishers of the books which issue from the Rationalist Press Association. It was fitting that they should become the publishers of the books which deny the historical existence of our Lord. They publish Mr. J. M. ROBERTSON'S two books, *Pagan Christs* and *Christianity and Mythology*; they publish Mr. W. B. SMITH'S *Ecce Deus*; and they publish the English translation of *Witnesses to the Historicity of Jesus*, by Professor ARTHUR DREWS.

It does not seem so fitting that Messrs. Watts should publish a book by Dr. F. C. CONYBEARE. It is true that Dr. CONYBEARE is radical, as radical a critic as it is possible for a scholar to be. But then he *is* a scholar. The other men whose books Messrs. Watts publish are not. When his *Myth, Magic, and Morals* appeared in the same advertisement as the books of Mr. J. M. ROBERTSON and the rest, it was understood that Dr. CONYBEARE, Honorary Fellow of University College, Oxford; Honorary LL.D. of the University of St. Andrews; Honorary Doctor of Theology of Giessen, Member of the British Academy, and Member of the Armenian Academy of Venice, had gone over to the materialists, and for the sake of companionship in his utter radicalism had cast in his lot with the unlearned and ignorant who belong to the Rationalist Press Association.

But Messrs. Watts have just published another book by Dr. CONYBEARE. Its title is *The Historical Christ* (3s. 6d. net). Dr. CONYBEARE is not comfortable in his present company. In this book he turns upon the three men who have obtained some glory by denying the historical existence of Jesus—Mr. J. M. ROBERTSON, Dr. ARTHUR DREWS, and Professor W. B. SMITH—and makes an exposure of their ignorance and incompetence the like of which has not been seen in our day.

Dr. CONYBEARE writes for the readers of the books which are issued by the Rationalist Press Association. He does not credit them with a knowledge of the Gospels. He recommends them



to secure at least a copy of St. Mark, which they may buy for a penny. But he gives a résumé of what that Gospel contains. 'Now,' he says, when he has finished the résumé, 'the three writers I have named—Messrs. Drews, Robertson, and W. B. Smith—enjoy the singular good fortune to be the first to have discovered what the above narratives really mean, and how they originated; and they are urgent that we should sell all we have, and purchase their pearl of wisdom. They assure us that in the Gospels we have not got any 'tradition of a personality.' Jesus, the central figure, never existed at all, but was a purely mythical personage.

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This is how they understand the situation. 'Jesus, or Joshua, was the name under which the expected Messiah was honoured in a certain Jewish secret society which had its headquarters in Jerusalem about the beginning of our era. In view of its secret character, Drews warns us not to be too curious, nor to question either his information or that of Messrs. Smith and Robertson. In other words, we are to set aside our copious and almost (in Paul's case) contemporary evidence that Jesus was a real person, in favour of a hypothesis which from the first and as such lacks all direct and documentary evidence, and is not amenable to any of the methods of proof recognized by sober historians. We must take Dr. Drews's word for it, and forego all evidence.'

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But who is this Joshua or Jesus? Sometimes he seems to be the hero of the Book of Joshua, sometimes he is a Sun-god, and sometimes he is both. 'Joshua,' says Mr. ROBERTSON, 'is apparently an ancient Ephraimitic god of the Sun and Fruitfulness, who stood in close relation to the Feast of the Pasch and to the custom of circumcision.' But, asks Dr. CONYBEARE, 'does the Book of Joshua, whether history or not, support the hypothesis that Joshua was ever regarded as God of the Sun and of Fruitfulness? Was ever such a god known or worshipped in the tribe of Ephraim or in Israel at large? In this old Hebrew epic or

saga Joshua is a man of flesh and blood. How did these gentlemen get it into their heads that he was a Sun-god? For this statement there is not a shadow of evidence. They have invented it. As he took the Israelites dryshod over the Jordan, why have they not made a River-god of him?'

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This Sun-myth hypothesis is out of date. The whole theory on which it rests is discredited. No student of the Comparative History of Religion any longer accepts Max Müller's idea about the origin of religion, the idea that 'the cowering savage was crushed by awe of nature and of her stupendous forces, by the infinite lapses of time, by the yawning abysses of space.' 'As a matter of fact,' says Dr. CONYBEARE, 'savages do not entertain these sentiments of the dignity and majesty of nature. On the contrary, a primitive man thinks that he can impose his paltry will on the elements. The gods and sacred beings of an Australian or North American native are the humble vegetables and animals which surround him, objects with which he is on a footing of equality. His totems are a duck, a hare, a kangaroo, an emu, a lizard, a grub, or a frog. In the same way, the sacred being of an early Semite's devotion was just as likely to be a pig or a hare as the sun in heaven; the cult of an early Egyptian was centred upon a crocodile, or a cat, or a dog. In view of these considerations, our suspicion is aroused at the outset by finding Messrs. Drews and Robertson to be in this discarded and obsolete Sun-myth stage of speculation. They are a back number.'

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But Mr. ROBERTSON is utterly unaware that he is out of date. In the 'new, revised, and expanded' edition of both his books he repeats the old questions and gives the old answers. Why was Jesus buried in a rock-tomb? he asks. And his answer is, Because he was Mithras, the rock-born Sun-god. Dr. CONYBEARE would like to know what other sort of burial was possible round Jerusalem, where soil was so scarce that every one was buried in a rock-tomb. Scores of such tombs remain. Are they all Mithraic? Surely a score of



other considerations would equally well explain the choice of a rock-tomb for him in Christian tradition.

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Mr. ROBERTSON asks many such questions and gives many similar answers, but one other will be sufficient. Why, he asks, did Jesus ride into Jerusalem before his death on two asses? His answer is, Because Dionysus also rides on an ass and a foal in one of the Greek signs of Cancer (the turning-point in the sun's course). And again, Because Bacchus crossed a marsh on two asses.

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He does not tell us how the early Christians, who were Jews, were acquainted with the rare legend of Bacchus crossing a marsh on two asses; still less with the rare representation of the zodiacal sign Cancer as an ass and its foal. But even if he could prove that they had heard of these things, could he prove how they managed to change myths culled from all times and all religions and races into the connected story of Jesus, as it lies before us in the Synoptic Gospels?

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But Mr. ROBERTSON is not very well acquainted with the Synoptic Gospels. Says Dr. CONYBEARE, 'He disdains any critical and comparative study of the Gospels, and insists on regarding them as coeval and independent documents. Everything inside the covers of the New Testament is for him, as for the Sunday-school teacher, on one dead level of importance. All textual criticism has passed over his head.' Yet his knowledge of the Synoptic Gospels is just about as reliable as his knowledge of the extra-Biblical authorities whom he quotes so confidently. 'Had he chosen to glance at the *Poeticon Astronomicon* of Hyginus, a late and somewhat worthless Latin author, who is the authority for this particular tale of Bacchus, he would have read (ii. 23) how Liber (*i.e.* Dionysus) was on his way to get an oracle at Dodona which

might restore his lost sanity: "But when he came to a certain spacious marsh, which he thought he could not get across, he is said to have met on the way two young asses, of which he caught one, and he was carried across on it so nicely that he never touched the water at all." Here there is no hint of Bacchus riding on two asses, and Mr. Robertson's entire hypothesis falls to the ground like a house of cards.'

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With one more word we recommend the reading of Dr. CONYBEARE's book. 'It is not enough,' he says, 'for these authors to ransack Lemprière and other dictionaries of mythology in behalf of their paradoxes; but when these collections fail them, they proceed to coin myths of their own, and pretend that they are ancient, that the early Christians believed in them, and that Tacitus fell into the trap; as if these Christians, whom they acknowledge to have been either Jews or the converts of Jews, had not been constitutionally opposed to all pagan myths and cults alike; as if a good half of the earliest Christian literature did not consist of polemics against the pagan myths, which were regarded with the bitterest scorn and abhorrence; as if it were not notorious that it was their repugnance to and ridicule of pagan gods and heroes and religious myths that earned for the Christians, as for the Jews, their teachers, the hatred and loathing of the pagan populations in whose midst they lived. And yet we are asked to believe that the Christian Church, almost before it was separated from the Jewish matrix, fashioned for itself in the form of the Gospels an allegory of a Sun-god Joshua, who, though unknown to serious Semitic scholars, is yet so well known to Mr. Robertson and his friends that he identifies him with Adonis, and Osiris, and Dionysus, and Mithras, and Krishna, and Asclepius, and with any other god or demi-god that comes to hand in Lemprière's dictionary.'

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## Interpretation.

BY THE RIGHT REV. PRINCIPAL IVERACH, D.D., ABERDEEN, MODERATOR OF THE  
UNITED FREE CHURCH GENERAL ASSEMBLY.

INTERPRETATION is a wide word, and its meaning is very comprehensive. The process which we call interpretation begins with the very beginning of our life, and continues while life lasts. The baby new to earth and sky has instincts and beliefs which help to make him at home in the world in which he is. He speedily learns that fire burns, that food is pleasant, that light is good and darkness terrible. In fact, he is unconsciously engaged in a series of interpretations, and learns that light falling on the eye becomes vision, and that these simple sensations of light can become judgments of distance, direction, and a means of controlling his own action and the action of the environment. He interprets sight, smell, touch, sound, until the world of sensation becomes a world of meaning which is so far intelligible and controllable. The whole process goes on without deliberate reflexion, and his activity is directed towards a working knowledge of the world in which he lives. His own unconscious process of interpretation is reinforced and strengthened by the social environment in which he lives. He learns to speak, and learns to attach meanings to the words spoken to him. He is heir to a spoken language, and part of his training is to learn how to attach concrete meanings to the words he uses and other people use. A large part of our interpretation is to make the words we inherit become part of us, and instruments of further interpretation. To fill up their meaning, to translate into our own concrete experience, and to make them expressive of our personal life is part of our education, and we do not succeed in this task until words which were abstract and in the air are taken down and made part of the current coin of our everyday life. So then the world in which we live is a world of interpretation, a world of meaning, a world created by man and appropriated and added to by each citizen of it as he interprets it anew in terms of his own experience. In brief, we do not live in a world which is made, we are in a world that is in the making, a world to which new meanings are being added, and new values are being created generation after generation.

### I.

It may be said broadly that the early experience of the individual and of the race is of the external world. Both are so much occupied with what is needful to make them at home with the environment that they never think of themselves. They have to become acquainted with the objects around them, to know how to behave amid the constancies of the environment, how to make those subservient to need and want, so that of themselves as factors in the process they take no account. So they find that the environment may be made to supply food, clothing, shelter, that they may modify it so as to make the acquirement of these more easy and more sure.

But alongside of the interpretation and control of the environment there goes another story, the story of the other factor, the story of man's interpretation of himself. Lost at first in the environment, concerned only with it and its movements, and how to submit to them, adapt himself to them, and control them, man began to reflect on himself, on his own states, on his own experience of himself, on the processes within himself which were helpful towards the control of the world. So he became, in some measure, conscious of himself. He was conscious of pleasure and of pain, he felt regret at failure, joy at success, and he was led on to reflect on himself and on the position he held in the world. Already he had come to some knowledge of his own action in those attempts which had been successful in his search after the means of controlling the world. Why had some attempts been successful and others not? So there arose a criticism of the ways of control, and it was in this way, I believe, that man was led to reflect on himself as a being who had the power or possibility of successful action. He found that for this end he had to interpret himself to himself, and to learn something of the ways in which his mental nature worked, what were the processes of feeling, volition, thought, which were somehow linked together and directed towards that control of the world on which action depended. So there



grew up the series of interpretations which we name æsthetics, ethics, logics, psychologies, philosophies, theologies, which to-day form a new sphere of interpretations, which also form the wealth of the spiritual world in which we live, and the source of all our blessedness.

Whether our thought is directed towards the magnitudes of the world, towards the quantities which can be measured, weighed, classified, and described, or whether our mind is directed towards the mind that weighs, measures, and estimates, in either case we are confronted with the processes and results of interpretation. Further, we have to interpret the correspondences between the objective world and the subject which interprets. As a matter of fact, when we are occupied with the objective world when we are tracing and seeking to describe the elements which we regard as constant, such as gravitation, light, heat, electricity, and all that we describe as uniformities, laws, and so on, we have left in the background all thought of the subject, and are dealing only with those processes which for the moment we regard as going along by themselves. If we invent formulæ, if we design calculuses, and form hypotheses, we do it simply in order to picture for ourselves the actual objective ongoing of the phenomena. We are engaged in the effort to understand what is going on, with a view to the control of it. So we say to ourselves there is gravitation, there are the laws of thermo-dynamics, there is the law of the conservation of energy, there are in the biological world laws of evolution such as the struggle for existence, the survival of the fittest, and so on. But all these laws, as also all the sciences, are the outcome of the effort of man to understand and to control the world in which he lives. For that purpose they have been slowly excogitated, and are instruments in the human hand for the control of the world.

Our sciences, all our mathematical formulæ, all our physical, chemical, biological, physiological, psychological theories are our own work, wrought out in the effort to describe the world in which we live. The wonder is that they do work. Why should they? Why should we have power of making hypotheses, of guessing at the secret of any aspect of the world, of taking that short way towards the goal of explanation, and should then find it true? This correspondence between the working of the human mind and the world in

which man lives is wonderful, and has large consequences.

## II.

The sciences therefore endeavour to interpret the world, and they at the same time illustrate the nature and the working of the human mind. They are all of them constructions of the human mind in its endeavour to understand the world. They are also so far descriptions of the processes of the world. Indeed, science is becoming modest, and is inclined at present to limit itself to a descriptive process of what is actually going on. Many scientists modestly describe their work as simply descriptive. They disclaim any inquiry into origins, they repudiate any knowledge of causes, they simply find sequences and describe them. In short, many of them tell their readers that theirs is only a descriptive account of what they find in nature, and that theirs is no attempt to make a theory of the universe. Now and then, however, say at a meeting of the British Association, we obtain a manifesto to the effect that science is competent to explain the universe, and to set forth a complete account of it. We are more than astonished when the claim is made, not on behalf of science in general, inclusive of the sciences which deal with life, and with human life, but in the name of physics and chemistry. Or, as it is put by Mr. Hugh S. Elliot in the October number of the *Edinburgh Review*, 'the central doctrine of scientific materialism is the uniformity of natural law, the invariable sequence of cause and effect, the doctrine that every motion of a material particle is consequent, and necessarily consequent, upon some pre-existing cause of exclusively physical or material characteristics.' I am far from denying that the notions enumerated by Mr. Elliot in the foregoing statement have a certain amount of plausibility, and interpretation acting on them does explain a great deal of human experience. We look naturally for sequences, conformities, uniformities, recurrences, and we find them. We look for antecedents and consequents, and strive to establish their identity. We seek to link things into causal sequence, and we tend to overlook all that will not fall into this linkage. And the wonder is that we gather together all the concepts which Mr. Elliot has enumerated in the foregoing quotation, and assert, as scientific materialism does, that they interpret and explain the



universe. We ignore the difficulty of establishing the uniformity of nature, or of proving that the linkage of cause and effect is the only linkage which binds things into unity. For after all, not uniformity but change is the fact familiar to our experience, and not sameness, such as materialism fancies, but change, progress, evolution are the facts which we experience. And beyond these there is the fact of contingency, and the additional fact that we are confronted continually with the difficulty of combining, say, our mathematical theorems with experimental facts; and the Kantian question of how science is possible has not yet received an answer. Yes, mathematics itself has been removed far from the presuppositions by means of which Kant endeavoured to show how science is possible. Mathematics has passed away from the space of experience with its three dimensions, the space of ordinary experience, and is engaged in setting forth space and the properties of more than three dimensions. Thus the *Critique of Pure Reason* falls to be written over again.

But my main contention here is that our partial concepts with their assumptions are so far true, and that science has given us verifiable results so far. Why? Briefly because the universe is responsive to its highest product. If you can grasp it by any real handle it will respond, and yield itself so far to our grasp of it. So our grasp of reality, as revealed to us in our practical life, in the shape of all the products of human labour—for instance houses, cities, railways, telephones, and so on—or in the shape of our literature, our art, our ethics, our religion, though it be the outcome of merely imperfect knowledge, and partial points of view, is yet a real factor in the making of the world. Looking back over the history of mankind, the most wonderful thing in it is just the fact that nature responds to our abstractions, and rewards our labours. That is something to be thankful for. But the issue changes when we begin to take the cackle of our bourg for the murmur of the world, and to make our scientific concepts the form and measure of reality. I do not speak merely of the sciences of physics and chemistry, and of the attempt to reduce all phenomena to the level of these. I for one welcome the protest that has been raised by biology and its claim to use its own method, to make its own formulæ, to construct its own theory of itself from data which are given by life, and

which physics and chemistry have no knowledge of. Life has its own method, its own order, and its own organization, and biology is using these for the description of life and its evolution. But then biology in its turn is inclined to push its application of concepts invented by itself into other spheres which are not merely the phenomena of life. You have again to alter your terms when you come to that form of life which is conscious of itself and its meaning. So you have sciences such as æsthetics, ethics, metaphysics, and other sciences, which deal with life which has an inner life, which is conscious of itself and of the world. And here the methods of biology, while of some value, have not the final word to say. The methods of interpretation are ever varying, ever growing, and no less in psychology, logic, and philosophy. And each interpretation, however adequate it may seem to be, only serves as material for a new interpretation. But as we survey to the best of our power the series of sciences, and watch what they have accomplished, we note that there are many experiences which are not gathered up into their net. Not even the least atom of matter, if atoms there still be, is sufficiently accounted for. It has in it at the same time heat, light, electricity, and so on, and each of the physical sciences deals with only one or other aspect of it. Not all the resources of physics can really tell what takes place when we use a spoon to stir our cup of tea, or what really takes place when a solid passes into a liquid form.

Passing at a leap over many sciences, we ask, What does psychology profess to do? For one thing, it does not profess to describe a man. It modestly tells you, in the words of one of its greatest authorities, that psychology is not biography. Nor does logic nor metaphysics profess to give you knowledge of the individual. Psychology describes mental processes as they might appear to an abstract spectator; logic lays down the rules of correct thought, and so on. What I lay stress on is that part of our experience which is not gathered up in the wide net of the abstract sciences. Take psychology and its refusal to deal with biography. As we think of it, and try to understand its far-reaching significance, we find that the meaning is that a large part of human experience lies outside the scope which psychology has regarded as proper to itself and its method of research. The same remark may safely be made



of all other sciences, whether these concern nature or man. Experience is wider than the presuppositions which we bring to it, and by which we seek to interpret it. We may ask with Kant what are those presuppositions which make experience possible, but to answer that question is a very different thing from the successful attempt to gather up experience and organize it by means of these presuppositions. If Dr. Ward's maxim, that psychology is not biography, is true—and I, at least, do not doubt its truth—psychology leaves out of account a large part of the working knowledge of the world. I do not say that this working knowledge is contrary to psychology or to logic—it really works within the rules of psychology—but it is so unique, so personal, that you can scarcely subsume it under general rules. It is knowledge of men that counts in the business of the world, not knowledge of the processes common to all men. This knowledge of men, whether it refers to the action of a great political leader, and his insight into the character and actions of his countrymen, or whether it may be the fascination of a great military leader, or the power exerted by any man over his fellows—we find that in the long run this power depends on his knowledge of men on the one hand, and on that personal force which flows forth from his massive personality on the other. How do you explain the fascination for his students of a certain professor, and how account for the fact that he is the hero of successive generations of students. Other professors are as learned as he, others have written books which are text-books in many universities, and yet they exert no fascination over their students, have a difficulty in maintaining order, and so on. It seems to me, then, that my proposition, that a large part of the working knowledge of the world lies outside the sphere in which abstract science works, at least so far as abstract science has yet been formulated, is worthy of consideration.

### III.

I am to get very bold at this stage and to say that for the interpretation of experience you have to get beyond the sciences and the philosophies, and to recognize something which may provisionally be described as the influence of personality. That is a force which we find everywhere in operation in the history of the world. I, for one, cannot separate the history of the world, or the present

state of the world, from the influence and the power of personality as the greatest of all the operative forces. It is not without significance that all the religions of the world which tend towards universality are those which have had a personal founder. Nor is it without a meaning for us that all the great theorems in mathematics, all the generalizations in physical science, all the discoveries in chemistry, are named with personal names. And when we describe electricity, buy or sell it, we do it in personal names, and speak of Watts, Ohms, Ampères, Volts, and so on. There is hardly any law of science which has not a personal name. Our systems of philosophy are called Platonic, Aristotelian, Kantian, Hegelian; and this fact is also not without a meaning. When we read science, or study philosophy, we are moving within the sphere of personal influence, and this is a factor in interpretation which deserves recognition. If we cannot bring it within the recognized rules, that is no reason why we should not recognize it as a fact, and as a reason why we should not press general rules beyond their measure, and make them the sole means of interpretation. As for myself, I feel that when I read Plato I am conscious not merely of his insight, of the subtle power of his dialectic, but I seem to feel across the ages the impact of a great personality, which exerts a power over me which almost defies definition. The great systems are personal as well as interpretative of experience, and the great thinkers are makers as well as thinkers. And this personal element has to receive recognition in interpretation. If this is true in science and philosophy, it is far more true in art, in poetry, and in oratory. You may formulate the power of a great painting, or of a great poem, under certain technical rules, and make these as exhaustive as possible, but the effect of the impact of personality on personality, which is of the essence of the matter, escapes your description. This impact is not summed up by the description of the thought in the poem, or in the painting, nor is it exhausted by a technical description of the ways in which they illustrate the excellences of poetry or painting; behind and beyond all these is the revelation of the personality of the painter, or of the painted, and that impression is the thing that haunts us in our dreams, moulds our characters, and shapes our lives. What we thus feel with regard to those parts of our experience which are the outcome of



the creative activity of man, in science, art, poetry, philosophy, may be, nay, actually is, felt by us when we watch the sunrise, or contemplate the sunset, or when we let ourselves respond to the beauty or sublimity of nature. If, after all, one of our highest sources of gladness in our reading of the great masterpieces of thought or of art is the sense of fellowship and communion with the great personalities that made them, why should we not allow ourselves to feel that in the presence of the beautiful world in which we live we are in the presence of some one greater than the world? What is to hinder us from feeling that 'the presence of the power which disturbs us with the joy of elevated thoughts' is a presence that can make itself felt by us in nearer and more intimate ways?

It is not without significance that there is a great movement in the world of thought, partly of

revolt against our abstract systems of the interpretation of experience, and partly in favour of a more spiritual interpretation. You have Eucken in Germany, Croce in Italy, and Bergson in France, differing no doubt in many ways, yet all agreed in laying stress on the spiritual, and on those elements of experience which have eluded the grasp of the abstractions of which we are so fond. Yet interpretation must go on, and each generation and each man must do their own work, and all interpretations must themselves be interpreted in the light of the wider experience which indeed they have helped to form. For the world to be interpreted is a world that is in the making, and it is becoming a greater world, as the white radiance of eternity is being stained into many pictures by the creative activity of man in his response to and intercourse with the eternal Spirit.

## The Great Text Commentary.

### THE GREAT TEXTS OF ROMANS.

#### ROMANS I. 18.

**For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness.**

ST. PAUL has enunciated his great thesis in the part of the Epistle preceding the text. There has arrived into the world a new and Divine force making for man's fullest salvation—the disclosure of a real fellowship in the moral being of God, which is open to all men, Jew and Gentile alike, on the simple terms of taking God at His word. This word of good tidings St. Paul is to expand and justify in his Epistle; but first he must pause and explain its antecedents.

Why was such a disclosure needed at this moment of the world's history? Why has St. Paul spoken of 'salvation,' or why does he elsewhere speak of 'redemption,' instead of expressing such ideas as are most popular among ourselves to-day—development or progress? It is because, to St. Paul's mind, man as he is is held in a bondage which he ought to find intolerable, and the first step to freedom lies in the recognition of this. Again, why does St. Paul lay such emphasis

on faith, mere faith, only faith—why does he insist so zealously on the exclusion of any merit or independent power on man's part? It is not only because faith, the faculty of mere reception and correspondence, represents the normal and rational relation of man to God, his Creator, Sustainer, Father. It is also, and with special emphasis, because there has been a great revolt, a great assertion of false independence on man's part; and what is needed first of all is the submission of the rebel, or much rather the return of the prodigal son, simply to throw himself on the mercy of his Father and acknowledge his utter dependence upon Him for the forgiveness of his disloyalty, as well as for the fellowship which he seeks in the Divine life. The fuller statement, therefore, of St. Paul's gospel must be postponed to the un-cloaking of what man is without it. The note of severity must be struck before the message of joy. We must be brought to acknowledge ourselves to be not men only, but corrupt men, doomed men, powerless to deliver ourselves, and ready therefore to welcome in simple gratitude the large offer of God's liberal and almost unconditional love.



## I.

1. If Holy Scripture is a revelation of the purposes and mercy of God, it is equally a revelation of God's wrath against sin. It begins with the exhibition of a curse, destined to work itself out until the winding up of the ages. It ends by speaking of another state, in which the extreme malignity of sin meets with a punishment which we cannot understand, while we shrink from any definite realization of it. Christ was once asked, in view of these awful statements, 'Lord, are there few that be saved?' and we know how He gave no direct answer, but an answer which amounted to this: Act in your daily life as if the saved were only few. Strive and labour, and remember the narrow gate and the fallacy of majorities.

'The wrath of God' is an expression with which we are familiar in the Bible, being one of those in which human emotions are attributed to God in accommodation to the exigencies of human thought. It denotes His essential holiness, His antagonism to sin, to which punishment is due. It expresses an idea as essential to our conception of the Divine righteousness as those expressed by the words 'love' and 'mercy.' Wrath, or indignation, against evil is as necessary to our ideal of a perfect human being as is love of good; and therefore we attribute wrath to the perfect Divine Being, using of necessity human terms for expressing our conception of the Divine attributes.

If God is not angry with the impious and unrighteous, neither delights He in the pious and righteous; in things, indeed, which are diverse it is necessary to be moved in both directions, or in neither.<sup>1</sup>

2. At the present time there is a deep and almost ubiquitous tendency to ignore the revelation of the wrath of God. No doubt there have been times in the history of Christianity when that revelation was thrown into disproportionate prominence, and men shrank from Christ (as Luther tells us he did in his youth) as from One who was nothing if not the inexorable Judge. They saw Him habitually as He is seen in the vast fresco of the Sistine Chapel, a sort of Jupiter Tonans casting His foes for ever from His presence; a Being from whom, not to whom, the guilty soul must fly. But the reaction from such thoughts, at present upon us, has swung to an extreme indeed, until the tendency is to say practically that there is

nothing in God to be afraid of; that the words 'hope' and 'love' are enough to neutralize the most awful murmurs of conscience, and to cancel the plainest warnings of the loving Lord Himself.

A man cannot violate a natural law with impunity. The most liberal-minded scientific man will see no unfairness in a man suffering if he disregards or violates the well-known laws of nature. Fire will burn, water will drown, pitch will defile, bad air will poison. If a man acts in defiance of these natural and elementary laws, he suffers the consequence. No one sees any unfairness in it. Why should there be any more unfairness in suffering as the result of disregarding and defying moral laws? On the contrary, is it not of more importance that a moral law should be vindicated, that men should learn to obey a moral law, than that even a natural law should be vindicated? But here, at any rate, is the fact, written clearly in God's Word, written over and over again on the page of history—light rejected means wrath revealed.<sup>2</sup>

3. From our idea of God's wrath let us utterly banish every thought of impatience, of haste, of what is arbitrary, of what is in the faintest degree unjust, inequitable. It is the anger of Him who never for a moment can be untrue to Himself; and He is Love and Light. But He is also, as we find it again in His Word, consuming Fire; and it is 'a fearful thing to fall into the hands of the living God.' Nowhere and never is God not Love, as the Maker and Preserver of His creatures. Nowhere also and never is He not Fire, as the judicial Adversary of evil, the Antagonist of the will that chooses sin. Is there 'nothing in God to fear?' 'Yea,' says His Son, 'I say unto you, Fear Him.'

'God is spirit, light, love,' and then 'our God is consuming fire.' The difference of expression seems to me to be significant. I always think that the three other sentences include all that we ever know of God as He is. Light and love include all that is suggested by fire without the need of purification. Indeed, the more one reflects on the triad, the more full of depths of meaning does it become. My most serious difficulty is as to the symbolism of fire. . . . Fire seems to me always to have relation to something perishable which has to be removed. So it is that while in the other cases it is said 'God is . . .,' in this case it is said 'Our God is . . .,' *i.e.* in relation to us sinful, corrupted creatures in need of purification through chastening.<sup>3</sup>

## II.

1. The wrath of God, holy, passionless, yet awfully personal, 'is revealed from heaven.' That is to say, it is revealed as coming from heaven, when the righteous Judge 'shall be revealed from

<sup>2</sup> C. H. Irwin.

<sup>3</sup> *Life of Bishop Westcott*, ii. 78, 83.

<sup>1</sup> Lactantius, *De Ira Dei*, v. 9.



heaven, taking vengeance.' In that pure upper world He sits whose wrath it is. From that stainless sky of His presence its white lightnings will fall, upon 'all godlessness and unrighteousness of men,' upon every kind of violation of conscience, whether done against God or against man; upon 'godlessness,' which blasphemes, denies, or ignores the Creator; upon 'unrighteousness,' which wrests the claims whether of Creator or of creature.

We observe the contrast of this Divine revelation of wrath with that of the righteousness of ver. 17. Righteousness and wrath are correlatives, and both are in a way revealed in the Gospel, wrath being the alternative of righteousness. Christ is either Saviour or Judge. Since God's righteousness is revealed by faith, it follows that the correlative truth, the wrath of God, is revealed likewise. It is a present revelation to conscience and in history. This may be called the Christian philosophy of history. It is humanity viewed in broad outline from the standpoint of Divine righteousness.

2. The Divine wrath is revealed in 'the Holy Scriptures,' in every history, by every Prophet, by every Psalmist; this perhaps is the main bearing of the Apostle's thought. But it is also revealed antecedently and concurrently in that mysterious, inalienable conscience which is more truly part of man than his five senses. Conscience sees that there is an eternal difference between right and wrong, and feels, in the dark, the relation of that difference to a law, a Lawgiver, and a doom. Conscience is aware of a fiery light beyond the veil. Revelation meets its wistful gaze, lifts the veil, and affirms the fact of the wrath of God, and of His coming judgment.

Retribution is a great fact, and it is not to be disposed of by being ignored. Moreover, it is a fact the foundation of which is laid not merely on the authoritative word from above, but deeply and broadly in the very nature of things. Men talk sometimes about the conflict between religion and science, or between the Bible and nature; but there, at any rate, there is no conflict, for while Paul, the Apostle, in the name of revelation, links up the wrong-doing of man with the revealed wrath of God, Herbert Spencer, the philosopher, affirms 'to separate pain from ill-doing is to fight against the constitution of things, and will inevitably be followed by more pain.'<sup>1</sup>

### III.

1. The objects of Divine wrath are set forth in the text under two words, 'Ungodliness' and

<sup>1</sup> H. Howard, *The Raiment of the Soul*, 231.

'Unrighteousness,' which, though seemingly synonymous and in some cases used interchangeably, yet really connote two totally different conceptions. Ungodliness, on the one hand, signifies failure to realize and discharge the obligations due from man to God; unrighteousness, on the other, involves a corresponding default in duty from man to man; while both are represented as deriving their guilt and liability to punishment from the fact that they are committed against the clearest light. Rightly understood, ungodliness and unrighteousness stand in the respective relation to one another of root and fruit.

2. The term ungodliness can perhaps best be construed through its moral opposite. The word for godliness in the New Testament has loyalty for its root idea. Thus it was understood by the Greeks centuries before its use by the Apostle Paul. That it became charged with deeper significance when taken up and employed by the New Testament writers must be conceded; but nevertheless loyalty remains the fundamental conception for which it stands. It therefore signifies the right relation of life to its supreme and sovereign Lord, its adjustment to a higher order, the ranging of it round a new centre, the bending of it to a vaster orbit, and the direction of it to nobler and grander, because unselfish, ends. Now, ungodliness is all this reversed. It is in its essential nature disloyalty to the supreme and sovereign Will.

Three great vices are always expressed in the Psalter in the same terms; Ungodliness, Sin, Pride; and the tenor of every passage throughout the Psalms, occupied in the rebuke or threatening of the 'wicked,' is coloured by its specific direction against one or other of these forms of sin. But, separate from all these sins, and governing them, is the monarchic 'Iniquity' which consists in the wilful adoption of, and persistence in, these other sins, by deliberately sustained false balance of the heart and brain. A man may become impious, by natural stupidity. He may become sinful, by natural weakness. And he may become insolent, by natural vanity. But he only becomes unjust, or unrighteous, by resolutely refusing to see the truth that makes against him; and resolutely contemplating the truth that makes for him. Against this 'iniquity,' or 'unrighteousness,' the chief threatenings of the Psalter are directed, striking often literally and low, at direct dishonesty in commercial dealings, and rising into fiercest indignation at spiritual dishonesty in the commercial dealing and 'trade' of the heart.<sup>2</sup>

3. 'In unrighteousness,' in a life which at best is not wholly and cordially with the will of God,

<sup>2</sup> Ruskin, *Rock Honeycomb* (*Works*, xxxi. 121).



'man holds down the truth,' silences the haunting fact that there is a claim he will not meet, a will he ought to love, but to which he prefers his own. The majesty of eternal right, always intimating the majesty of an eternal Righteous One, he thrusts below his consciousness, or into a corner of it, and keeps it there, that he may follow his own way. More or less, it wrestles with him for its proper place. And its even half-understood efforts may, and often do, exercise a deterrent force upon the energies of his self-will. But they do not dislodge it; he would rather have his way. With a force sometimes deliberate, sometimes impulsive, sometimes habitual, he 'holds down' the unwelcome monitor.

The word translated 'hold down' in the R.V. suggests that the ungodly possess the truth and suppress it by their unrighteous living. Lightfoot favours the view that the word means simply 'grasp,' and speaks of their holding and possessing the truth, and all the while living in unrighteousness. Yet another rendering is that of the American Standard Version: 'who hinder the truth in unrighteousness.' However we express it, we note the deliberate, definite, and wilful opposition to truth shown in unrighteous lives, which thereby inevitably and naturally incur the righteous wrath of God.

Highly coloured pictures have been employed in the presentation of the truth of the penalty incurred by man. The emblem of fire is familiar to many whom it has shocked, as setting forth the torture of that state in which antagonism to Love has been reached, and so antagonism to the actual Universe—that Universe which, calm and strong in its tremendous vitality, rolls on and crushes the helpless being who resists it. But it is a question if the emblem does not rather fail on that side where an emblem is intended to fail, and only hints instead of depicting the truth. Human sorrow knows something of the pang we can feel when the current of the Universe flows not with our will. But what would be the state of that being who in confirmed Selfness must be at every point together in complete and malignant hostility with the Universe of Love? We conceive that such a state can be only guessed at through material representations, however vivid, however terrible, however revolting many might call them. In any case we are sure that the philosophical truth stands in no danger from such representations—as concerns its correct apprehension—compared with the danger it may justly dread from men who, recoiling from the representations as coarse and awful, and themselves unable to reach the philosophic truth behind, conclude that the whole threat has arisen from the juggle of a priesthood anxious for their own ends to enslave the mind of humanity. Such persons smilingly and contemptuously abolish a hell that burns on still in the

possibilities of their own nature, which they are too shallow or too ignorant to understand.<sup>1</sup>

#### IV.

1. There are many who hesitate to day to speak of God's wrath. Undoubtedly the subject demands reverence and careful treatment. In the past, crude notions, unworthy of God, have been held, and many things have been said which are shocking alike to conscience and to faith. But that there is something in God, a disposition and an attitude towards sin which involve feeling as well as purpose, we need not fear to maintain. Indeed, the absence of wrath would be a defect in God, for wrath is only another side of love, and punishment of sin is not all harm.

Minds which verily repent  
Are burdened with impunity  
And comforted by chastisement.  
That punishment's the best to bear  
That follows soonest on the sin;  
The guilt's a game where losers fare  
Better than those that seem to win.

2. The wrath of God is the wrath of Divine Fatherhood. The Fatherhood of God is the dominant note of the New Testament Scriptures, as the Sovereignty of God is that of the Old. Fatherhood is the final and completed revelation of the Divine. It is, in fact, the focal point towards which all the scattered rays of revealed truth converge, the point in which they cohere and find their unity. Such being the case, we are bound to interpret every scriptural presentation of the Divine character, every announcement of His purposes and plans for the race, in strict harmony with this latest revelation. Everything must be construed through the conception of Fatherhood, or it will be misconstrued. In accordance with this principle, the 'wrath of God' must be so conceived and presented as not to conflict with His love. Love is the essence of God's mysterious nature; it is the active principle of His being. His omnipotence, His omniscience, His omnipresence, are all the servants of His love. Love is the regulative principle directing and controlling all the Divine activities—creative, redemptive, and retributive. Love and wrath, so far from being mutually exclusive and contradictory terms, involve one another. Indeed, in proportion to the purity and intensity of the Divine love will be the fierce-

<sup>1</sup> G. Wade Robinson, *The Galilean Philosophy*, 103.



ness of its indignation against that which would defeat its ends. There must be this possibility of wrath in love to redeem it from weakness, and there must be love in wrath to redeem both it from revenge and its victim from despair.

The expression, 'the wrath of God,' simply embodies this truth, that the relations of God's love to the world are unsatisfied, unfulfilled. The expression is not merely anthropopathic, it is an appropriate description of the Divine pathos necessarily involved in the conception of a revelation of love restrained, hindered, and stayed through unrighteousness. For this wrath is holy love itself, feeling itself so far hindered because they whom it would have received into its fellowship have turned away from its blessed influence. This restrained manifestation of love, which in one aspect of it may be designated wrath, in another aspect is called 'grief,' or 'distress,' in the Holy Spirit of love; and wrath is thus turned into compassion.<sup>1</sup>

3. How are we to escape the wrath of God? 'Nature has no promise for society, least of all any

<sup>1</sup> H. Martensen, *Christian Dogmatics*, 303.

remedy for sin,' says Horace Bushnell. Law condemns but cannot save; it is self-executing, regardless of prayers and tears, and even of efforts at amendment. Christianity alone is the world's hope, and the remedy for its sin and need.

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## An Orphic Reference in the Apology of Aristides.

BY J. RENDEL HARRIS, LITT.D., LL.D., D.D., WOODBROOKE, BIRMINGHAM.

THE question is sometimes raised as to how far the Orphic doctrines are reflected on and reproduced in the teaching of the early Christians, and the answers given will vary, according as the respondent wishes to prove either that everything Christian is new, or that everything of the kind has been anticipated; the confidence, too, of the replies will often be seen to be in an inverse proportion to our knowledge of what Orphism really was. M. Salomon Reinach, for example, appears to regard the whole story of the Crucifixion as an Orphic projection made through the lens of a passage in Plato's *Republic* about the impalement of the perfectly just man, who should happen to stray into or turn up in a community of unjust men.

I was struck recently by one passage in an early Christian writer, which seemed to betray an acquaintance with Orphic doctrine, and a mixed agreement with and difference from the same. As the writer was a philosopher, or at least calls himself so, and had presumably studied early religious systems, it might seem that the question of a

possible overlapping between Christianity and Orphism had been raised in the mind of Aristides as well as in the minds of others.

Let us first transcribe a passage from Herodotus in which he describes the attitude of the Orphic religions towards life and death.

He is discussing the virtues of the various Thracian tribes, of whom he was a close observer and a great admirer, from whom the Greeks had received a large part of their tradition with regard to Dionysiac and Orphic cults; and in coming to one particular tribe, the Trausi, he notes their peculiar, half-pessimistic, half-optimistic views of life and death, in the following terms:—

v. 3. 'The Trausi perform the same religious rites as the rest of the Thracians, but with regard to the child that is born or the person who dies among them, their custom is as follows: when a child is born the relatives sit round it and wail, recounting all the human sufferings and all the ills which he must go through from his birth; but when a man dies, they sportively and gladly lay him away in the earth, reciting over him the ills



from which he has escaped and the bliss into which he has entered !'

Now compare with this the following description of the early Christians in the Syriac apology of Aristides :—

pp. 49, 50. 'If any righteous person of their number passes away from the world, they rejoice and give thanks to God, and they follow his body, as if he were moving from one place to another; and when a child is born to any of them, they praise God; and if again it chance to die in its infancy, they praise God mightily, as for one who has passed through the world without sins. And if again they see that one of their number has died in his iniquity or in his sins, over this one they weep bitterly, as over one who is about to go to punishment: such is the ordinance of the law of the Christians, O king, and such their conduct.'

The coincidences and the variations in the two passages should be carefully noted. It seems to be well within the bounds of possibility that Aristides had Herodotus' account of the Thracians in his mind; but I do not remember to have seen

the parallel made. Unfortunately the Greek fragments of Aristides do not preserve this section, so we are unable to prove linguistic dependence. After all, this is not necessary; the coincidences are in thought more than in language; and where Christianity varies from the Orphic doctrine, it is because of its excess of hope, except only in the case of those who die in sin. The two groups of relatives, seated around a new-born child, the Thracians wailing over the miseries of the world, and the Christians rejoicing in the hopes of the kingdom, are peculiarly instructive. So is the parallel between the light-hearted Thracians who make mirth over the funeral of one of their number, and the equally glad, if less sportive, Christians who follow the corpse of an emigrated friend. In both teachings there is the distinct touch of other-worldliness; in the case of the Thracians, the benediction is the release from ills belonging to this state and stage of life and the attainment of future blessedness; in the case of the Christians, to pass over the world, as an emigrant or sojourner, to one's own country.

## Literature.

### THE GOLDEN BOUGH.

No sooner has Dr. J. G. Frazer completed the third edition of *The Golden Bough* in its seven parts than he proceeds to issue new editions of the several parts. Of *Adonis*, *Attis*, *Osiris*, forming the fourth part, he has just published a new edition, the third of this particular book, and in two volumes instead of the one volume of the previous editions, so that now the third edition of *The Golden Bough* runs to eleven volumes, and the General Index, with Bibliography, which is in the press, will make the twelfth. Who would have prophesied twenty years ago that a market would have been found for them? Now Dr. Frazer cannot send out enough of them or send them fast enough.

This edition of *Adonis*, *Attis*, *Osiris* (Macmillan; 20s. net) is enriched with the results of Dr. Frazer's study of some great books which have recently been published, especially that of Count Baudissin on *Adonis*, of Dr. Wallis Budge on *Osiris*,

and of Professor Garstang on the Hittites. The Preface has an encouraging confession in it: 'The longer I occupy myself with questions of ancient mythology the more diffident I become of success in dealing with them, and I am apt to think that we who spend our years in searching for solutions of these insoluble problems are like Sisyphus perpetually rolling his stone uphill only to see it revolve again into the valley, or like the daughters of Danaus doomed for ever to pour water into broken jars that can hold no water. If we are taxed with wasting life in seeking to know what can never be known, and what, if it could be discovered, would not be worth knowing, what can we plead in our defence? I fear, very little. Such pursuits can hardly be defended on the ground of pure reason. We can only say that something, we know not what, drives us to attack the great enemy Ignorance wherever we see him, and that if we fail, as we probably shall, in our attack on his entrenchments, it may be useless but it is not inglorious to fall in leading a Forlorn Hope.'



## JOHN EDWARD ELLIS.

Messrs. Macmillan have published *The Life of the Right Honourable John Edward Ellis, M.P.*, by Arthur Tilney Bassett, with a Preface by Viscount Bryce, O.M. (7s. 6d. net). It is the biography of a politician, a politician of pure motive, chastened speech, passionate loyalty. Mr. Ellis spoke of himself as a Conservative by nature, and a Liberal by grace. A Quaker, and of direct descent from prominent politicians, he rested not satisfied until he had his place in the House of Commons. It was Bunsen who said that, had he been an Englishman, he would rather die than not have a seat in the House of Commons. It was a saying which deeply impressed Ellis and was often on his lips. Doubtless it contributed to the factors which eventually made for his entrance into public life. But he desired this position for no ambitious ends, solely and whole-heartedly that he might render what service there was in him to the great social and religious causes of peace, temperance, and purity, with which he was already, and almost inevitably, being a Quaker, identified.

Few are the Members of Parliament who have done so much work with so little thought of reward. When at last the offer came of an Under-Secretaryship for India, with Morley as chief, it came as a complete surprise. In office Mr. Ellis was less happy than out of it. This is surprising, seeing that he adored his chief, and all his life spared no pains to gather facts and reach accurate conclusions. Perhaps India attracted him less than Ireland would have done. He was a keen Home Ruler, and to be sure of his position visited Ireland again and again. He felt also the most devoted attachment to Mr. Gladstone. His report of Mr. Gladstone's speech on introducing the first Home Rule Bill is one of the finest pieces of descriptive writing we have ever read. Let the historians of our time see to it that they do not pass this description over.

## THE REFORMATION IN GERMANY.

Dr. Henry C. Vedder, Professor of Church History in Crozer Theological Seminary, has written a new History of *The Reformation in Germany* (Macmillan; 12s. 6d. net). He gives three reasons for doing so.

First, all men now recognize the fundamental im-

portance of the economic basis of Society, and the influence of economic changes on all human institutions and movements, but no one until now has applied the economic interpretation of history to the period of the Reformation. Secondly, for more than a generation Europe has been swept with lighted candle to find the smallest fragment of document, or one overlooked fact, that could shed light on the Reformation period; but no one until now has extracted the kernel of precious wheat from the mountain of chaff gathered together. Thirdly, there has recently been much writing of the history of the Reformation, but no one until now has given undivided attention to the art of writing it well. These things, hitherto left undone, Dr. Vedder claims to have done. And the reader will not care to dispute the claim.

Of much consequence is the author's attitude. He is a Protestant, a Protestant of so thorough-going a type that when Luther hesitates he goes before him. In the controversy between Luther and Zwingli, he takes the side of Zwingli, and that so strongly that he writes this paragraph:

'Admirers of Luther, who have been unwilling to see feet of clay on their idol of gold, nevertheless felt it incumbent on them to offer some apology for his conduct on this occasion. Such attempts have been more amusing than convincing to the world at large. Ranke thus tries to make respectable, and even laudable, what has been described above as disgraceful bigotry: "We must consider that the whole Reformation originated in religious convictions, which admit of no compromise, no condition, no extenuation. The spirit of an exclusive orthodoxy, expressed in rigid formulæ, and denying salvation to its antagonists, now ruled the world. Hence the violent hostility between the two confessions, which in some respects approximated so nearly." How deftly this confuses the issue by its assumption that the hostility was mutual, and was a hostility "between the two confessions," when the facts so clearly witness that the hostility was between persons and was mainly confined to a single party. Dr. Schaff is bolder, but hardly more successful. He says of this conduct of the Lutheran leaders: "Their attitude in this matter was narrow and impolite, but morally grand." Yes, if it is morally grand to damage one's neighbour at the cost of still greater damage to oneself; if jealousy that has become personal hatred, if insane bigotry, if

pig-headed obstinacy are morally grand, we have in this event such a spectacle of moral grandeur as cannot easily be matched in the annals of Europe.'

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There is no such thing as hermaphroditism and nobody now believes that there is. But there is such a thing as intermediatism, and Mr. Edward Carpenter gives an account of it in his book *Intermediate Types among Primitive Folk* (George Allen; 4s. 6d. net). Between the normal man and the normal woman there exists a type in which the body may be perfectly masculine while the mind and feelings are predominantly feminine, and a type in which the body may be feminine and the mind and feelings decidedly masculine. These are intermediates. Mr. Carpenter finds them in all ages and in most countries of the world, and they are with us in plenty now. What then? He has formed the theory that femininity was cultivated by some men (or their guardians) in order to fit them for the gentler uses of religion, and masculinity in some women to fit them for war. It is occasionally a somewhat unsavoury subject and Mr. Carpenter is not concerned to moderate its unsavouriness.

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*A Stevenson Bibliography* has been prepared and published by Mr. J. Herbert Slater (Bell; 2s. 6d. net). It is done on the most scientific principles, for Bibliography has now become one of the exact sciences. The price in the market of every scrap of Stevensonian writing may be ascertained from it.

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When twenty volumes are issued at once it does not take long to fill a shelf. Those who have been alive enough to their opportunity to subscribe for the new issue of Bohn's Libraries have already before their eyes a shelf of sixty volumes. And as a shelf it is as pleasant to survey as the books it contains are pleasant to handle.

The third issue of twenty volumes contains the following works: Trollope's *Doctor Thorne*, *Framley Parsonage*, *The Small House at Allington* (2 vols.), and *The Last Chronicle of Barset* (2 vols.); Emerson's *Works* (vol. v.); Lane's *Arabian Nights* (vols. i. and ii.); *Select Works of Plotinus*, in Thomas Taylor's translation; *Five Essays* of Lord Macaulay from the *Encyclopædia Britannica*, with

an Introduction by R. H. Gretton; *The Campaign of Sedan*, by George Hooper; Blake's *Poetical Works*; Vaughan's *Poetical Works*; Goethe's *Faust*, translated by Anna Swanwick; *Adventures of a Younger Son*, by Edward John Trelawny (2 vols.); Poushkin's *Prose Tales*; and Manzoni's *The Betrothed* (2 vols.). The price of each volume is 1s. net (George Bell & Sons). There are those to whom it has been a dream to possess a complete set of Bohn. That dream it is now possible for most of us to realize.

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Professor T. K. Cheyne pursues his studies in Yerahme'el. His new book he calls *Fresh Voyages on Unfrequented Waters* (A. & C. Black; 5s. net). His voyages are in Ezra and Nehemiah, in Esther, in Proverbs and Ecclesiastes, in Daniel, in certain Apocryphal books, in the New Testament, and they are all voyages of discovery—to find Yerahme'el. He finds Yerahme'el in them all, in every corner of every one of them, in the New Testament as freely as in the Old. He finds Yerahme'el, for example, in Nazareth—'a discovery which has relieved my own mind from an intolerable burden.' This is the way of it. Nazareth is an old synonym for Gālil, that is, the southern Galilee. That old synonym is Resin or Rezon. But Resin or Rezon is a corruption of Bar-Sin, and Bar-Sin is a shortened form of Arāb-Sibon, which is Arabian Ishmael, which is Yerahme'el. The ending of Nazareth, however, the *eth*, shows that it was really the name of a goddess, not of a town. 'The original form of the gracious deity's name was Yarḥu-Asshur-Rabṣinath.'

The dedication of Dr. Cheyne's book is quaint: 'To my dear wife, whom I venture to rename Madonna Lucia, because light beams from her as from Dante's Lucia, and because the foes of light fly from her and are discomfited.'

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A short, competent, and charmingly clear introduction to *The Bible of To-day* has been written by the Rev. Alban Blakiston, M.A., and published under that title at the Cambridge University Press (3s. net). It is a small book for so large a subject. It covers it adequately by confining itself to fact. Mr. Blakiston is not concerned to apologize for the critical study of the Bible or even to appraise its gains. He is satisfied to tell us what it is and what it has done. The four chapters into which



the book is divided speak of (1) the Inspiration of Scripture and the Method of Biblical Study; (2) the Text, Literature, and Canon of the Old Testament; (3) The Text, Canon, and Literature of the New Testament; (4) the Religious Affinities of Judaism and Christianity.

From the Church Missionary Society (Salisbury Square, E.C.) there comes a new and cheap edition of Dr. Ernest F. Neve's *Beyond the Pir Panjal* (2s. 6d.), one of the missionary books that pass into new editions, deserving it.

Dr. Washington Gladden has given us his ideas on all the great Christian doctrines, in a volume entitled *A Modern Man's Theology* (James Clarke & Co.; 3s. 6d. net). He is the very man to listen to. For his theology is always progressive, he passes it all through the fire of his own life's experiences, and when he writes he leaves us in no doubt of his meaning. Advanced persons who are less thoughtful will be astonished to find that he believes wholly in the fact of the Atonement.

In 'The Wayfarer's Library' Messrs. Dent have issued *Selected Essays on Literary Subjects*, by the Right Hon. G. W. E. Russell, and *The Brontës and their Circle*, by Clement Shorter (1s. net each).

The story of the Waldenses, as told by Dr. Henry Fliedner in *The Martyrdom of a People*, has been translated into English by Constance Cheyne Brady and has been published at Drummond's Tract Depot in Stirling (1s. net). The little work is well translated, well printed, and well illustrated.

Messrs. Duckworth have had a notable addition made to their 'Studies in Theology.' It is a volume on *Christianity and Ethics* by the Rev. Archibald B. D. Alexander, M.A., D.D. (2s. 6d. net). Dr. Alexander has been preparing for such work as this by persistent close reading in ethics for many years, and by the publication of certain volumes that came out of these studies. The book makes its appeal, not to the students of the science of ethics but to the ordinary educated follower of Christ who wishes not only to know but to do, not only to believe the creed but to practise the life. And just because it has this popular appeal, the author has given all his

strength to make the book accurate and complete. The only distinction between it and the scientific volume of ethics or philosophy is found in Dr. Alexander's mastery of the English language. The ability to say what he means, and to arrest attention in saying it, added to his scholarship and conscientiousness, gives Dr. Alexander popularity and power.

We are on the way to government by the people. The people will govern by some form of collectivism—more and more complete as the years pass. And the call upon all those who name the name of Christ is to see to it that this coming change does not cast Christ out. So says Mr. Daniel Dorchester, jun., in his book on *The Sovereign People* (Eaton & Mains; \$1 net). He says all this urgently, for the time is short and the adversary is strong. Especially does he urge us not to waste our strength in resisting the inevitable.

Dr. W. M. Sloane, Professor of History in Columbia University, is best known in this country as the author of a great biography of Napoleon. He has been one of the keenest observers of the recent war in the Balkans, for he has been a student of Balkan history for many years. Every movement of the war has been watched by him, and its effect on the peoples engaged in it estimated. And now, under the title of *The Balkans* (Eaton & Mains; \$1.50 net), he has published a history of the States engaged, from the entrance of Turkey on the arena of European politics to the last result of the latest treaty. He has done more. He has given a whole chapter to the future. And that is the best chapter of all.

First in 1908 and again in 1912 the Federal Council of Churches of Christ in America adopted a declaration of principles, known as 'The Social Creed of the Churches.' The creed of 1908 was confined almost entirely to industrial relations; that of 1912 covers the whole field of social action. And as it expresses the mind of thirty-one Protestant denominations and seventeen million members, it is worth some attention. The creed is given and fully explained by Mr. Harry F. Ward, Associate Secretary of the Federal Council Commission on the Church and Social Service, in a volume entitled *The Social Creed of the Churches* (Eaton & Mains; 50 cents net).

Sir William Earnshaw Cooper, C.I.E., is a believer in Spiritualism, or Spiritual Philosophy, 'as I prefer to call it.' He offers the reasons for his belief, not to the initiated but to an unbelieving world, in a book entitled *Where Two Worlds Meet* (Fowler & Co.; 3s. 6d. net). The unbelieving world will have difficulty in seeing that his reasons are reasons, and what they are reasons for. The things which Sir William Cooper desires to look into will be found in the New Testament in simplicity and certainty. All else is mere will-o'-the-wisp.

Messrs. Gay & Hancock have apparently resolved to give their 'World Beautiful' Library a wider circulation than it already possesses. They have begun to issue it at a shilling a volume. Lilian Whiting's *The World Beautiful* (in its twentieth edition) and H. W. Dresser's *The Power of Silence* (in its ninth edition) have been issued attractively at that price.

Mr. C. G. Montefiore deserves the gratitude of all Christians, and still more of all Jews, for the persistent and gracious way in which he encourages his fellow-believers to study the New Testament. He says: 'One of the greatest Rabbinic scholars of his age, Dr. Schechter, whose books should be read again and again by all who wish to know what the "spirit" of the Rabbinic religion really was, has clearly made no vigorous and painful effort to appreciate Paul. He speaks of him and of his commentators with a certain hauteur and irony which are at first amusing and perhaps rarely unjustified, but which, when repeated too often, become at last a little boring, and which, at any rate, do not illuminate. "The Apostle himself," he says, "I do not profess to understand." Has he, one wonders, ever fairly tried? Has he sat down with the Greek text and a couple of good commentaries before him, and laboriously read through the main Epistles three times running?'

Mr. Montefiore's new book is entitled *Judaism and St. Paul* (Max Goschen; 2s. 6d. net). It contains two essays, one on 'The Genesis of the Religion of St. Paul,' and one on 'The Relation of St. Paul to Liberal Judaism.'

Are all the liturgies ancient? Not so. Here are *Three Woodbrooke Liturgies* (Headley Brothers;

2s. net) that have all the originality of the unhindered approach to God and absence of the fear of man which have given the ancient liturgies their life, and yet they are but of yesterday. Are the great liturgies inherited? So are these. Are they in their inheritance original and individual? So are these. Highly original they are, as even their names testify. One is the Liturgy of the Skylark, one the Liturgy of the Rose, and one the Liturgy of the Falling Leaf. After each Liturgy also there is a Homily, as original as the Liturgy, by Dr. Rendel Harris.

Thirty years ago the Rev. Augustine Berthe, C.Ss.R., attempted to write a Life of Christ that would be read as eagerly by the French people as 'the ignoble novel known by the title *La Vie de Jesus*,' published by the 'wretched apostate' Renan; but the more he wrote, the more evident was his failure. 'Erudition was not sufficiently concealed, nor was the style sufficiently simple. The scenes were monotonous, and the features of Jesus were too human. Certain details were wanting in good taste.' So he gave it up. But after issuing some 'Biblical Narratives' which were well received, he tried it again, and in 1903 published the book which has now been translated into English under the title of *Jesus Christ, His Life, His Passion, His Triumph* (Herder; 7s. 6d. net). It was issued with a prayer to the Virgin: 'O Virgin Mary, who hast given Jesus to the world, cause Him, then, to shine with renewed splendour amid the darkness that conceals Him from our sight. And if this book, which thy servant humbly lays at thy feet, is too deficient to cause Him to be known and loved, deign to inspire some Catholic genius with the thought of undertaking that necessary work and of bequeathing to the world of the twentieth century the true Life of Jesus.'

The book has had a phenomenal success in France. As the translator says, it is not a scientific work, it is a work of edification.

Has the comparative study of religion explained the cult of the Virgin? Not entirely. There is something in it which even the student of religion has not solved. It is perhaps to be found by the student of theology as soon as his Catholicism is good-enough to enable him to examine the matter dispassionately. Was it the result of throwing the



emphasis too heavily on the *Divine* nature of our Lord? However it was, we must first know its history; and that, together with all that is found good in it by an ardent believing Roman Catholic, is admirably told in *Mariology*, as written by the Rev. Joseph Pohle, Ph.D., D.D., formerly Professor of Fundamental Theology in the Catholic University of America, now Professor of Dogma in the University of Breslau (Herder; 4s. net).

The English translation of Professor J. Tixeront's *History of Dogmas* is made from the fifth French edition, and is to appear in three volumes, two of which are already published (B. Herder; 6s. net each). The author uses the word 'dogma' in his title purposely. He distinguishes between dogma and doctrine in this way: 'Strictly speaking, Christian *Dogma* is not the same as Christian *Doctrine*. The former supposes an explicit intervention on the part of the Church deciding a determinate point of doctrine; the latter covers a somewhat more extensive field; it includes not only the defined dogmas, but also the teachings that are ordinarily and currently propounded, with the full approval of the *magisterium*.' Again, in order yet more clearly to define the scope of his work, he distinguishes between the History of Theology and the History of Dogmas. 'The former,' he says, 'has for its purpose to expose, not merely the progress of the doctrines defined or generally received in the Church, but also the rise and growth of systems and views proper to particular Theologians; moreover, on the lives, works, and method of those Theologians, it admits of details that are out of place in a history of Dogmas.'

Now it is this conception of the scope of his book that makes it so widely acceptable. From beginning to end Professor Tixeront does not once enter on discussion; he never passes from exposition pure and simple. What modern books he may have read we do not know and do not need to know. What we know is that in every case he has gone for his dogma to the first source, quoting directly with the original author before him and giving the reference fully and exactly in his footnotes. He does not say whether he agrees with the author or not, whether he accepts or rejects the dogma. Being a Roman Catholic he believes, we may suppose, in the perpetual virginity of Mary, but if he does not, he will not be accused

of heresy. This objectivity, however, is certainly not carried out so rigidly in order to escape consequences; it is the very essence of his method. It gives his book its value.

The Rev. John Mackay, M.A., being elected on the Chalmers Foundation, has delivered a course of lectures on *The Church in the Highlands* (Hodder & Stoughton; 5s.), in which he traces the progress of evangelical religion in Gaelic Scotland from its first historical manifestation in the year 583 to the year of the Disruption, 1843. The difficulties to be overcome were many, the greatest difficulty being the lack of material. But Mr. Mackay knows how to ask questions, and often the keepers of Church records answered them. Then he wove all the facts he had gathered into a connected, intelligible, and altogether acceptable narrative, delivered his lectures, and published his book.

The new volume of the 'Manuals for Christian Thinkers' is a study of *The Church in the New Testament*, by E. E. Genner, M.A. (Kelly; 1s. net). Small as the book is, the subject is set forth quite fully enough for the uses of the working pastor. And Mr. Genner is too good a scholar to spend his time over the obvious. He is also too good a scholar to be a special pleader.

The work done by our missionaries in science, especially the science of language, is never acknowledged as it ought to be. The late Rev. Donald M'Iver prepared a Dictionary of the Hakka dialect of Chinese which claimed mind and cost labour that ought to have given him the recognition of a second Johnson, but what recognition did he get? Now the Rev. D. R. Mackenzie of Livingstonia publishes *Notes on Tumbuka Syntax* (Livingstonia Mission Press), which will no doubt be the basis of the school-book grammars of those Africans who in the future are to take the place of Macaulay's New Zealander. But Mr. Mackenzie will never be told that he has done it.

'The Modern Oxford Tracts' are not all written by Oxford men. The title was adopted because the idea was conceived in Oxford. What is their object? It is to show what are the things essential to the being of the Church of England. Beyond these things it is impossible to go and be a loyal

Churchman. The four tracts received are (1) *The Solidarity of the Faith*, by Bishop Gore (Longmans; 6d. net); *The Threefold Strand of Belief*, by Professor Scott Holland (6d. net); *The Relation of the English Church to the Non-Episcopal Communions*, by Dr. Sparrow Simpson (6d. net); and *The Moral Perfection of Our Lord Jesus Christ*, by Principal Goudge (1s. net).

Messrs. Sampson Low have published a collected edition of the essays and poems of the late Henry Douglas Shawcross. The title is *Nature and the Idealist* (5s. net). Of his poems a specimen has already been given. We like them better than his prose, which is somewhat youngish though handling high themes.

Mr. William A. McKeever, Professor of Child Welfare in the University of Kansas, has written a book on *Training the Girl* (Macmillan; 6s. 6d. net). It is a great subject and he has given himself to it with his whole soul. There is no conceivable aspect of it that he has missed in this large, handsome volume. And we are bound to say that he has written wisely. He turns the matter round on every side, but if there is one side he favours it is the side of nature. The open air is better than the close classroom; liberty is better than restraint; encouragement is better than repression. And all is illustrated and enforced with a wealth of thought and experience which must be nearly unique.

'The four great English mystics of the fourteenth century—Richard Rolle, Walter Hilton, Julian of Norwich, and the anonymous author of *The Cloud of Unknowing*—though in doctrine as in time they are closely related to one another, yet exhibit in their surviving works strongly marked and deeply interesting diversities of temperament. Rolle, the romantic and impassioned hermit; his great successor, that nameless contemplative, acute psychologist, and humorous critic of manners, who wrote *The Cloud of Unknowing* and its companion works; Hilton, the gentle and spiritual Canon of Throgmorton; and Julian, the exquisitely human yet profoundly meditative anchoress, whose *Revelations of Divine Love* are perhaps the finest flower of English literature, — these form a singularly picturesque group in the history of European mysticism.'

With these words Evelyn Underhill introduces a modern English version of Richard Rolle's *The Fire of Love, or Melody of Love*; and *The Mending of Life, or Rule of Living* (Methuen; 3s. 6d. net). The publication of these two works (in one) makes an addition to our rapidly growing library of mysticism. For not only have we Richard Misyn's fifteenth-century version of Rolle's Latin in intelligible English, we have also the introduction by Evelyn Underhill, together with a valuable preface, and not less valuable notes, by the modernizer, Frances M. M. Comper. The publishers have done their part to perfection.

Four men have combined to produce a reliable up-to-date handbook of applied psychology and have published it under the title of *The Mind at Work* (Murby; 3s. 6d. net). The chief contributor is Mr. E. J. Foley; the others are Dr. C. Buttar, Professor Bernard, and the editor Mr. Geoffrey Rhodes. The co-operative method proves unexpectedly successful. Each author writes on that part of the science of psychology which he has most nearly mastered; and the editor sees that there are no gaps or loose ends left. As an introduction to a hard study of the subject the book is probably unsurpassed at the present moment.

There is a great book—too great for popular acquaintance—by Mr. M. A. Macauliffe on the Religion of the Sikhs. That book has been taken by Dorothy Field and out of it a volume has been made for Mr. Murray's 'Wisdom of the East' series. This is just what had to be done, and this was just the person to do it. Now *The Religion of the Sikhs* may be popularly known (2s. net).

*An Atlas of the Life of Christ*, and *An Atlas illustrating the Acts of the Apostles and the Epistles*, have been prepared by the Rev. John F. Stirling (George Philip & Son; 8d. net each). Reliable as well as artistic, both will be used incessantly by those who discover them.

A strong book, and even a great book, is that of Mr. Ernest Gordon on *The Anti-Alcohol Movement in Europe* (Revell; 5s. net). Strong and true it is. For Mr. Gordon knows the facts and is not afraid to set them forth in the hideousness.



of their array; and he works on right lines. No one will accuse him of fighting intemperance with intemperate language; he fights it with its own creations. But he does not hesitate to speak out and to quote freely when he finds the facts before him.

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Under the title of *Pilgrims of the Lonely Road* (Revell; 6s. net), the Rev. Gaius Glenn Atkins has published some essays on our great books of devotion. Each essay is long enough to enable Mr. Atkins to describe the contents of the book, whether it is Augustine's *Confessions* or Newman's *Apologia*. But he is not satisfied with describing from the outside; he seeks to understand and estimate. In particular he sets the new psychology to work its will on the things he finds in the experiences of these lonely pilgrims if it may perchance explain them to the modern mind. And it cannot be said that he escapes altogether that detestable tendency of our time to refer all religious experience to the nerves, or as if it were no more than mothers are used to describe as 'growing pains.'

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Canon R. B. Girdlestone, who recently gave a conservative account of the contents of the Old Testament, has now given a conservative account of the contents of the Gospels. His purpose in *The Mission of Christ* (Robert Scott; 3s. 6d. net) is to tell us how far the contents of the Gospels are to be relied upon, and what is the witness to the work of Christ that they then furnish.

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There is a feeling at present in some if not all of the Free Churches that a clearer and more operative conception of the Church is necessary to the fullest spiritual life. The feeling has arisen out of the pressure of the social question. For those who have that feeling, the book to read is *The Catholic Conception of the Church*, by the Rev. W. J. Sparrow Simpson, D.D. (Robert Scott; 5s. net). They will not agree, and they will not be expected to agree, with all that Dr. Simpson says. But they will find it all considerably said and well worth weighing. Throughout the volume history and doctrine are skilfully blended. The author shows himself equally fit for a Chair of Church History or of Dogmatics.

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In 'a series of historical sketches,' to use his

own phrase, the Rev. W. E. Chadwick, D.D., B.Sc., has shown how the State, and still more the Church, has tried to deal with the problem of poverty since the beginning of the Christian era. The title of the book is *The Church, the State, and the Poor* (Robert Scott; 6s. net). And its purpose is thus stated by the author: 'To help to supply a knowledge of the various ways in which at different times both Church and State have attempted to deal with the problems of poverty, and of the results of their efforts, is the object of this book.' The range of topics covered by 'the Poor' is pretty wide, and Dr. Chadwick makes no effort to circumscribe it. The marvel is that over so wide a field, and along such a stretch of time, he is able to show himself master of details and seer of great principles. He would not claim to be able to teach the student of any particular century, rather does he himself learn from the special scholar throughout. But for the ordinary reader, eager to do something for the poor, whom we still have with us, he writes with considerable charm as well as sufficient authority.

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The title of the new volume of 'The Contemporary Science Series' is *Sexual Ethics* (Walter Scott; 6s.). The author is Robert Michels, Professor of Political Economy and Statistics at the University of Basle, and Hon. Professor in the Faculty of Law at the University of Turin.

It is a volume of that scientific kind which, bordering on things forbidden, allows a man to say what he would not be allowed to say if he were a preacher or a teacher. Not that the book is offensive, still less that it is hurtful. The author's aim is not merely the pursuit of knowledge (in which so much inhumanity is now done to man), but the purification of the person, or at least the progressive healthiness of the race. And that being his unmistakable object, much must be allowed that in the writer of fiction, for example, would utterly be condemned. For one thing he deserves much thanks—for the emphasis he places on the value of masculine chastity.

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David Masson, as Professor of English Literature in the University of Edinburgh, delivered a certain number of lectures on Shakespeare as part of his regular course. He began this practice on being appointed to the Chair in 1865, and carried it on till his resignation in 1895, steadily revising

the lectures as the years passed. 'They may therefore be regarded as containing the substance of his lifelong study of, and thoughts concerning, Shakespeare.' These lectures have now been

published, according to his own desire, under the editorship of his daughter, Miss Rosaline Masson. The title is *Shakespeare Personally* (Smith, Elder & Co.; 6s. net).

## The Christ of God and the Soul of Man.

BY THE REV. ALFRED E. GARVIE, D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

If the beginning of the nineteenth century was marked by the awakening of the interest in foreign missions in the Christian Churches of Great Britain, the beginning of the twentieth century is marked by the acknowledgment of the greatness of the problem, both theoretical and practical, that this enterprise involves. We are at the present moment asking ourselves a great many questions about the motive, the message, and the method of foreign missions. We always want the doers; now we seem to need as never before the thinkers. The interest, without becoming less intense, needs to become more intelligent and instructed. The apparent arrest in this movement which we are so deploring may be regarded as a summons to do a good deal of hard thinking, so as to make sure that the work is being done in the best way, not only for the spread of the gospel and the growth of the Kingdom abroad, but even more to command the cordial sympathy and the generous support of the Churches at home. And these two objects are not incompatible, for surely the reason and the conscience of thoughtful men and women can be enlisted in this cause only as they are convinced that the work is being done not only most persuasively and effectively, but in the way most in accord with the character and content of the divine revelation, the intention and the spirit of the human redemption in Christ Jesus. We shall in the long run gain, and not lose, if we take time and trouble to answer some of the questions now pressing upon our minds.

### I.

The question to which I invite attention at present is this, How can we convince ourselves, and persuade others, that Christ alone can satisfy the needs of the soul of man? I purposely put the question in this concrete form rather than the

abstract. What right has Christianity to make the effort to supersede every other religion?

(a) A generation ago such a question would have appeared to many supporters of missions unnecessary, so convinced were they of the absolute truth of the Christian faith, and the entire falsehood of other religions. There has been a marked change of attitude. That change is due on the one hand to wider knowledge of both Christianity and other religions; and on the other to a more generous, appreciative, and sympathetic spirit in our Christian theology. We are acquainted now with the sacred scriptures of other religions, with their beliefs, rites, and morals, as we were not before, and an unqualified condemnation possible to ignorance is inadmissible for knowledge; we can discover so much that is good, and true, and worthy in other faiths that we cannot judge them worthless.

Further, we are learning to distinguish in our own Christian theology the universal and permanent gospel, and the temporary and local forms in idea as well as phrase which it has assumed. Again, in face of materialism, rationalism, and agnosticism, we cannot defend the Christian religion as true, if we pronounce all other religions false; for against such enemies all religions must stand or fall together.

For such reasons we are reaching the conviction that in all religions there is a movement of the soul to God.

(b) A poet, who as a theological thinker was much in advance of his age, Walter C. Smith, more than a generation ago expressed the growing belief of to-day:

So in all faiths there is something true,

Even when bowing to stock or stone—

Something that keeps the Unseen in view

Beyond the stars, and beyond the blue,

And notes His gifts with the worship due.



For when the spirit of man has gone  
 A-groping after the Spirit divine,  
 Somewhere or other it touches the Throne  
 And sees a light that is seen by none,  
 But who seek Him that is sitting thereon.

If this be so, the spirit of intolerance to other religions must be exorcised from our foreign mission work; and many missionaries are the warmest advocates of this change. Let me quote the plea of a traveller who has tried to understand Islam, but has not lost his faith in Christ. 'The Christian message,' says Mr. S. M. Leeder, 'and all the moral splendour which has come from its advance, does not need, as a preparation for its conquest, anything of abuse or unfair depreciation towards Mohammed or his religion, or indeed towards any religion. These things occupy our time unprofitably and impede our progress. Our work is to *be* Christians, in the simple way of Christ, and then to say to men of other beliefs—There is Jesus, what think ye of Him?' (*Veiled Mysteries of Egypt and the Religion of Islam*). The view of the European traveller is echoed by a Japanese scholar: 'It is not by mutual fault-finding, or by exaggerating each other's peculiarities, that we can arrive at understanding or appreciation. Not by antipathy, but by sympathy; not by hostility, but by hospitality; not by enmity, but by amity,—does one race come to know the heart of another' (*The Japanese Nation*, by Inazo Nitobe, p. 9). Any argument or appeal for foreign missions, to be acceptable generally, must be made in this spirit; and of this we need not complain; for this is the Christian spirit.

## II.

The change of attitude does, however, involve a serious peril; and it is only by adapting our argument and appeal to the new situation that we can avoid the peril. It may be argued, and it is argued, that if all religions are true in some sense, there is no need of trying to replace the others by one only. To concede that other religions are not altogether false is very far, however, from asserting that they are all equally true, and that Christianity cannot claim any superiority over the others. Yet we must so exhibit the superiority of Christianity to other faiths as not to depreciate, but to appreciate, them.

This we can do by showing in how far they are a preparation for Christ, hold out a promise which

in Him finds fulfilment, awaken a need which He satisfies. This is in accord with the attitude of the New Testament, and of Jesus Himself. He came, not to destroy, but to fulfil the law and the prophets; and Paul recognized in the inward law of the Gentiles, the conscience which accused or excused a making ready for the revelation of God in Him. The Christian Church refused with Gnosticism to detach the gospel from the Old Testament; and the apologists found in Gentile philosophy a tutor who led them to Christ as the true teacher. This preparation may be regarded as twofold—*positive*, as the possession of beliefs and standards which Christ alone completes; and *negative*, as the discovery of needs which Christ alone can satisfy.

(a) All religions involve some belief in the divine, some dependence of man on deity, some intercourse of prayer and sacrifice between the human and the divine. At first sight there may appear to be only superstition and corruption, only the contradiction of Christian life and belief, but a closer scrutiny will show the missionary that there are *points of contact* between himself and his hearers which it will be wise for him to make as much use of as he can. That man has a moral conscience and a religious consciousness is a fact of inexhaustible significance and inestimable value, apart even from such closer points of contact as any particular faith may disclose to the sympathetic inquirer.

(b) But another feature in this preparation is still fuller of promise. There are earnest, anxious, inquiring souls that the conventional ordinances and the traditional doctrines do not satisfy. Take the case of Gautama, the Buddha. He was troubled with the riddle of the painful earth, and sought the solution of the problem in many ways—asceticism, meditation, and converse with the holy and the wise—and he was dissatisfied. A discovery of the secret at last came to him, and he made it his life-work to impart to others what he had found. But can we doubt that, had Christ's solution been offered to him, he would not have welcomed it?

Or again, had Mohammed known the gospel of Jesus Christ uncorrupted and undebased, and not in the degraded form with which alone he was acquainted, is it likely that in his earlier and better days he would have sought a revelation to supersede it?

Even in less notable instances there is a religious discontent, due to some problem of thought unsolved, or some need of life unmet, which may be regarded as a promise waiting fulfilment in Christ.

### III.

Dr. Lindsay in his book on the Christian Ministry has testified to the help in dealing with the question given to him by his familiarity with the details of organization in newly-founded churches as Convener of the Foreign Missions Committee of his denomination. If the foreign missions of to-day throw light on the New Testament, is not the reverse equally true? Does not the New Testament offer us a light in which we can see clearly the way we should follow?

(a) Regarding the gracious invitation of Mt 11<sup>28, 30</sup>, Dr. Bruce has offered an invaluable suggestion. In it, he maintains, Christ is expressing His desire for disciples, other than the babes who hitherto had alone responded to His call, the simple-minded fishermen of Galilee. He wanted to draw to Him men to whom the moral and religious life had become a load and a labour, and whom accordingly He could more richly bless with His rest than the babes. He was conscious that He had more to give than the babes could receive, and He wanted disciples who would fully receive what He was longing freely to give.

Should not the foreign missionary here learn of Christ? There are the babes, and with Christ let him thank God if they are given to him as fruits of his ministry. But let him also expect, and try to discover, the burdened and the labouring in the things of the soul, that he may bring them to Christ's rest.

(b) Just such a disciple as Jesus desired is revealed to us in Paul in the autobiographical passage in Ro 7<sup>7-25</sup>. To his 'cry from the depths of human helplessness and hopelessness, 'Who shall deliver me from the body of this death?' the answer from the heights of divine truth and grace comes in the words, 'Come unto me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'

What untoward circumstances kept Paul from Christ during His earthly ministry we know not; and yet surely there is the tragedy of the soul in the Master longing for such a disciple, and the seeker crying out for such a Helper. Can we assume that that tragedy is not being repeated to-day?

Sometimes such mutual seekers do find one another, as the record of some conversions even in our own time shows; but who can tell how much unsatisfied longing there is still?

(c) We are invited to-day to compare Christianity with other faiths to prove its superiority as a warrant for our missionary endeavour. Such a comparison the New Testament offers us in the *Epistle to the Hebrews*; the writer seeks to show that the sacrifices of the old covenant could not bring peace of conscience, could not satisfy the need that they expressed.

We might at first consideration of the argument in this Epistle be tempted to urge that it is only from the Christian standpoint that the insufficiency of the old covenant is realized, and that the saints of the older dispensation found satisfaction in it, and did not desire a better. But on closer reflexion we are surely led to the conclusion that, while the full insufficiency is not discovered till the better provision for the soul's need is enjoyed, yet there is evidence even in the Old Testament of such dissatisfaction. Ps 51 and Is 53 both testify to necessities which animal sacrifice could not meet, and to aspirations which not only went beyond it, but which we now fully recognize Christ alone has fulfilled.

These instances from the New Testament may suffice to justify the expectation that, when the gospel is carried to other peoples, then too it will find the preparation of unsatisfied desire and unfulfilled aspiration. Such an expectation, it may be mentioned in passing, is the answer to the objection that we should first evangelize our slums before we go with the gospel abroad. We must not, and dare not withhold the Bread of Heaven and the Water of Life from any souls hungering and thirsting after God who are waiting its advent, until we have persuaded all these men and women, often hardened against the gospel, to give heed to it. It would be folly to cast all our seed on the wayside, the rock, and among the thorns at home, and have none for the good soil abroad.

### IV.

It has just been suggested that only from his Christian standpoint could the writer of the *Epistle to the Hebrews* fully measure the insufficiency of the old covenant, while in some degree that insufficiency could be realized even by the saints of old. This leads us to a distinction of great



importance in connexion with our subject; we must distinguish the dissatisfaction the gospel finds, and the dissatisfaction the gospel brings. There may be a vague sense of need long before Christ is known as meeting that need, and on the other hand it is the knowledge of Christ which may first of all awaken the desire for the satisfaction He alone can give. We have evidence of dissatisfaction with ancestral faiths, even where the gospel has not been known at all. A new religion, such as Buddhism or Islam, is itself a judgment on the insufficiency of that which it supersedes. But even without any so violent a breach with the past as a new religion involves, the insufficiency of the old may be shown. (i.) The change in Buddhism itself from the *Hinayana* to the *Mahayana*, the Little to the Great Vehicle, shows that a monastic order, in which each man was left to work out his own salvation without any aid from any higher power, was not fitted to meet the common religious need, and that accordingly the Buddha himself, who had ignored man's need of God, or God's help to man, was deified as a Saviour, on whom the soul in its need and weakness might depend. Only so transformed did Buddhism spread widely beyond India. (ii.) It is seldom realized that the ancient religion of India has preserved itself only by constant adjustments and modifications; its hospitality to new movements is the explanation of the tenacity of its hold on the land. The bhakti type of Indian piety shows the inadequacy of the two older types. Devotion to one particular deity satisfies the soul of man as the observance of the complex Brahmanic ritual could not, or the absorption in the divine by the way of asceticism and meditation. The number of teachers India has welcomed, the number of sects which have been formed in it, the variety of devotions it can show—all are proofs of dissatisfaction of soul. (iii.) Even Islam exists in two main forms—the Sunnite or orthodox Arabian, and the Shiite or heretical Persian. In the latter there are ideas of incarnation and atonement entirely offensive to the former, yet pointing to needs of the soul for which no provision is made by the faith in its earlier form. The significance of these sects as a criticism within Islam itself of its insufficiency has not yet been adequately investigated. (iv.) The two names *China* and *Confucius* have been linked together for centuries; and yet Confucius has not satisfied the soul of China. Not only did Taoism, the

popular animistic, magical superstition, maintain its hold alongside of Confucianism; but both religions together have not proved an adequate provision for China, and so Buddhism has found a welcome in it. Here as elsewhere the history of religion has been their judgment also.

## V.

If, before the gospel is known, there is this religious unrest in the other faiths, still more does the presentation of Christ awaken the sense of need of Him, and desire for Him. This is surely according to the analogy of nature. It is the environment which develops the organism; to give one special instance, it is light which stimulates the growth of sight in the eye. (i.) If Christ were not adapted to meet the need of man, the preaching of Him would not stimulate the conscience to greater sensitiveness, or the consciousness to keener aspiration. That, when suspicion, prejudice, and hostility are overcome, Christ does stimulate and then satisfy the soul's desire for Him is an evidence that man was made to find his rest in God in Him. Conversions are proof of a need which He either finds or brings, and then meets. (ii.) The satisfaction He brings is so much fuller, surer, and more enduring than anything that the soul till then had experienced, that if dissatisfaction had been at all felt before, the reason for it becomes clear; and even if it had been unfelt, the insufficiency of the former faith discloses itself even more fully to increase the sense of the satisfaction which at last has been found in Christ. This analysis is based on the data offered to Commission IV. of the Edinburgh Missionary Conference in the answers of converts about their own experience. We have not as abundant and adequate data as we could desire, for several reasons. It takes some training in the art of self-observation to be able to give an account of a moral and religious change, its content, character, and causes; and most converts who have told their story are lacking in that qualification. Secondly, there is always the peril that the convert will quite unconsciously to himself express his experience in the terms of the teaching of the missionary, with which he has become familiar, rather than in the language which would more clearly and fully express the reality of that experience. Lastly, it is difficult, almost impossible, so to eliminate the 'present equation,' that is, the influence of present states of mind, as

to recollect accurately the thoughts and feelings of the past. With these qualifications we may accept the broad conclusion that vague desires become defined by Christ, as fresh desires are awakened, which He then satisfies. (iii.) A very significant fact is the influence that the gospel exercises on the religions with which it comes into contact, even when there is rejection and resistance. Neo-Hinduism in India and Neo-Buddhism in China and Japan are testimonies to the authority, moral and religious, of Jesus Christ. In these varied attempts to purify and vivify the old religions so that they may not be supplanted by the new, there is the admiration of imitation. There are beliefs, rites, and customs in Hinduism which are so offensive to any conscience which has been at all enlightened or quickened by Christian influences that in these new versions of it all these are carefully excluded, and as far as possible explained away. The newer sects of Buddhism seek to offer to the soul a salvation as satisfying as that which Christ offers. Keen-witted and far-sighted men are discovering that it would be a forlorn hope to oppose an unpurged, unelevated Hinduism or Buddhism to Christianity, and so in all these new sects a revision is taking place, which, while assimilating the old religions to Christianity, hopes thus to arrest its progress. Here is the testimony of a Japanese professor, not, as far as I can judge from his tone and treatment, a Christian, M. Anesaki, who in 1908 gave an account at a meeting in Boulogne of *The Religious Sentiment among the Japanese*. 'Our spirit is opening itself to the influence of Christian civilization, and our ideas, our fashions of thinking, are approaching more and more closely to Western mentality. Whether he knows it or not, wishes it or not, there is not a contemporary Japanese who is not touched or influenced by this or that aspect of Western civilization, whether from the religious, the moral, or the social standpoint. . . . Another example significant of this phenomenon in modern Japan consists in the reciprocal influence and the mutual attraction which exists between Buddhist and Christian beliefs.' After ascribing to Buddhist influence what he calls a Christianization of Christianity, for which we should find a more probable cause, this writer goes on to show how Christianity has affected Japanese Buddhism. 'As for the efforts,' he says, 'made by the "young Buddhists" to return to their faith in the person of Buddha, and to purify their religion from its

sacerdotalism, one can discover here, at least in certain measure, the origin in the influence of Protestant piety. Similarly, not only do the practical methods of Christian propaganda lead the Buddhists to analogous practices, but still more the spirit and the methods of historical criticism may one day be used in favour of Buddhism, and may stimulate a renaissance among the Buddhists, who are now divided into innumerable sects, in making them aware of the essential unity of their religion' (*First Report of the Association Concordia of Japan*, pp. 112-113). Just such was the endeavour of expiring Græco-Roman paganism in Neo-Platonism to arrest the advance of Christianity, and its ineffectiveness is surely a token for good to-day.

(iv.) From these movements there are two important lessons to be learned, however. (a) In the first place, Christianity has come to these lands, associated with varied activities of the nations of Christendom which provoke antagonism, arousing national or racial feelings against European arrogance or aggression, and their existence is a protest against the unchristian character of Christendom. Christ Himself would have found a less impeded way to the heart of India, China, and Japan, were it not for the hostility provoked by nations bearing His name. (b) Secondly, this clinging to a native faith is a summons to the Christian Church to present its gospel in as universally human a form as possible. The gospel is neither of the East nor of the West; Christ is neither Occidental nor Oriental; but these reactions of national and racial sentiment against the full influence of Christ and His gospel show that we have failed to present Him as He is, appealing to the soul of man.

## VI.

The discussion up to this point warrants the conclusion, *firstly*, that, so far from each nation or race having the religion which suits it so well that it would be unwise and unkind to disturb its satisfaction, the many changes which these religions have undergone show that in none of them has the spirit of man found a final rest and home; and *secondly*, that as Christianity, not only by missions, but by commerce, conquest, colonization, culture, comes into contact with other religions, it deepens that dissatisfaction where it already is, or awakens it where it is not, and, even when it does not convert, compels a modification of the religion



hitherto held. This being the situation, can we think it is desirable that Neo-Hinduism or Neo-Buddhism should be encouraged to exist alongside of the Christian Church into which the converts of missions are gathered, or must we press on to win these too for Christ?

(i.) What racial unity demands as the goal of the course of religious history is surely one common faith for all mankind. The day of particularism is past, the day of universalism has dawned. The world is becoming one in commerce, culture, civilization, science, even morals. Shall religion be the one exception? What can give so great a moral value or spiritual significance to the unifying of the world as a common faith? What can restrain the antagonisms and rivalries that this closer contact of nations and races must result in, except a common human ideal, inspired by a common divine reality, transcending all these differences.

(ii.) Scientific research is proving most conclusively what Christianity in its missionary endeavour assumes as self-evident—that these are not naturally inferior and superior races, but that all have a common human nature, which by a common mental, moral, and religious nurture can be raised to a common development in knowledge, morals, and religion. The notion that different races need,

because adapted to, different religions is a long-exploded fallacy.

(iii.) The one human race needs and waits for one religion. Is it to be the Christian, or, as some fondly dream, an amalgam or mosaic of many faiths? That Christianity as we present it to other peoples may need, and will undergo, modifications, in which the influence of other faiths will be felt, who can or would desire to doubt? India, China, Japan, and other lands will contribute something to the common world-faith in qualifying our European one-sidedness. For we must not forget that our Western Christianity has been affected by the genius and ethos of Greece and Rome. And let no Western prejudice or pride on our part hinder that process. But I do not believe that the gospel itself, as our modern scholarship is now enabling us to apprehend and appreciate it, purged of all accretions, needs either supplementing or correcting from other faiths; nor do I believe that there are needed such national or racial adaptations as would reproduce the sectarian differences of the past; but the one Christ, known as He is, will satisfy the one humanity. This is the task entrusted to us; are we as enthusiastic, generous, and faithful as its surpassing greatness may demand of us?

## In the Study.

### Literature for the Pulpit.

OFTEN have sermons been preached on the questions that were put to Christ by others, and again on the questions that were put to others by Christ. The Rev. H. W. Morrow, M.A., has preached both series, and has issued both in one volume entitled *Questions Asked and Answered by our Lord* (Allenson; 3s. 6d.). The book has already reached a second edition.

To his volume of sermons on *The Seriousness of Life* (James Clarke & Co.; 2s. 6d. net), the Rev. J. S. Rutherford, M.A., has prefixed an essay on 'The Choice of Subjects for Sermons.' The essay is better than the sermons. To tell how to do it is often easier than to do it. Yet the sermons are good—clear, honest, practical—always

having the solemn words of our Lord ringing through them: 'If ye know these things, happy are ye if ye do them.'

The Rev. James Burns, M.A., of Stoke Newington Presbyterian Church, London, has prepared *A Pulpit Manual*, containing forms of Prayers used in the Conduct of Public Worship; Suggestive Summaries; Orders of Service for Celebration of the Sacraments, Marriage, Admission to Communion, Church Festivals, and other Public Occasions (James Clarke & Co.; 2s. 6d. net).

One day a happy thought came to the Rev. John Reid, M.A., of Inverness, and he proceeded forthwith to translate it into deed. What are sermons for? They are for conversion—that first and chiefly. Tell men to send a sermon which

they know has been the means of some one's conversion. He cast his net over all the Churches and gathered nineteen sermons. To each sermon he prefixed the story of its success, supplied by the preacher. And of the nineteen sermons and their stories he made a book, publishing it with the title of *Effectual Words* (James Clarke & Co.; 3s. 6d. net).

It is a book of marvellous strong interest. The sermons are great sermons, as one can easily believe—great in their directness, their variety, their effortless victory. The stories are well told and authentic. But perhaps the best thing is the editor's own introduction—a writing of quite exceptional homiletic and human value.

*Our Spiritual Skies* (Eaton & Mains; \$1 net) is probably a volume of sermons, the preacher being Charles Coke Woods. But it might be a volume of essays. For there is a literary tastefulness in the topics and titles as well as in the style which is not very suggestive of the pulpit. Like Mr. A. C. Benson, Mr. Woods has been attracted to the subject of Fear. The sermon on 'The Scarecrows of Life' is a strong encouragement to 'trust and not be afraid.' In the experience of Mr. Woods the three greatest fears in life are the fear of disease, the fear of disappointment, and the fear of death.

A volume on *The Twelve*, by the Rev. J. Ernest Rattenbury, is sure of a good reception (Kelly; 3s. 6d. net). Its own exceeding suggestiveness will carry it farther than even its author's reputation. Among the many courses of sermons on the Apostles which have been published, this will hold up its head as the most thoroughgoing application of the psychological method of study.

The Rev. Herbert S. Seekings has published four courses of sermons on *The Men of the Pauline Circle* (Kelly; 3s. 6d. net). The first course of eleven sermons deals with 'the Distinguished,' beginning with Paul himself and ending with Philemon; the second, of nine sermons, with 'the Obscure,' from Ananias to Demetrius; the third course, 'the Official,' describing 'Gallio the Honourable,' 'Lysias the Prosaic,' 'Felix the Enslaved,' 'Festus the Impulsive,' and 'Agrippa the Superficial.' The last group contains 'the Unknown.' They are dealt with in a single sermon.

The epithets given to the men recall George Matheson, but the sermons are Mr. Seekings' own.

The demand made upon the modern preacher that he should be comforting—that and nothing else—is responded to by the Rev. William E. Sellers. He has published a volume of his 'Comfortable Words' from the Psalms, under the title of *Morning Joy* (Kelly; 1s. 6d. net).

An exposition of a book of the New Testament by a son of Bishop Westcott is not likely to escape notice. The author is the Ven. Frederick Brooke Westcott, D.D.; the book is the Epistle to the Colossians. Dr. Westcott offers a paraphrase and brief exposition of that Epistle under the title of *A Letter to Asia* (Macmillan; 3s. 6d. net). It is not at all in the manner of his father's work. Probably Dr. Westcott has discovered that the old verbal commentary is no longer serviceable. But it has all the scholarship, reverence, and freedom which gave the Bishop's work its power. Even with the paraphrase, the most difficult of all kinds of commenting, Dr. Westcott has been successful. Here he recalls Bishop Lightfoot, but again his manner is his own.

What are the outward and ordinary means of grace? The outward and ordinary means of grace are—those who know their Shorter Catechism can finish the answer. The Rev. F. S. Webster has another answer to give. He says there are many, very many, means of grace. He mentions four: a well-pitched song, a well-cleansed heart, a well-read Bible, and a well-kept tryst. What is a well-kept tryst? 'Meet your Master at regular intervals, at your regularly appointed times of prayer.' This and much more on grace will be found in one of the sermons of his new volume *Trusting and Triumphant* (R.T.S.; 2s. net).

The 30th verse of the first chapter of 1 Corinthians is a statement of the whole Gospel. So the Rev. Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge, has expounded it in a series of sermons, first delivered in St. Paul's Cathedral, and now issued under the title of *Christus Redemptor* (Robert Scott; 1s. 6d. net).

'Sunday Studies in Week-day Religion' is the sub-title of a volume of sermons which the Rev.



J. Warschauer, M.A., D.Phil., has published (Robert Scott; 3s. 6d. net). The title itself is not so informing—*Challenge and Cheer*—but it gives us the right attitude to the book. Dr. Warschauer is without doubt a great preacher, one of our greatest, and his greatness consists in the challenge of his own strong personality together with the cheer of his vivid gospel. He is more ‘secular’ than we are accustomed to, but ‘secular’ in his hands invariably becomes ‘sacred.’ And how much finer is that than the secularizing of things sacred.

### *Virginitus Puerisque.*

BY THE REV. HENRY S. CURR, B.D., B.LITT.(OXON.).

#### I.

#### The Gilded Halfpenny.

‘For if a man thinketh himself to be something, when he is nothing, he deceiveth himself.’—Gal 6<sup>3</sup>.

A great man called George Wyndham once said that a gilded halfpenny remains a halfpenny and is unfit for circulation. I wonder what he meant? Let us think over it and we shall find that his words are easily understood. Nobody will deny that a halfpenny which has been gilded is not worth much more than a halfpenny. It does not become a sovereign. It is still a halfpenny. The second part of the saying means that you cannot buy anything with it. It is useless, despite its gilding. Our text teaches the same lesson. Paul advises the Galatians in effect to beware of being gilded halfpennies. In other words, do not think yourselves to be more than you are, and do not pretend it. Let me try to explain why you should avoid this habit. One good reason is that, if you do so, other people will dislike you. The Dublin printer, George Faulkner, once called upon the great Dean Swift, the author of *Gulliver's Travels*. He had just returned from a visit to London where he had bought a new coat which was richly embroidered with gold brocade after the fashion of the time. He presented himself in this guise to the surly Dean, who could not bear gilded halfpennies. Faulkner was hugely delighted with himself, and when he saluted Swift with the affectionate familiarity of an old friend he was surprised to find that the Dean confronted him with a stony stare. In vain he expostulated with him and

declared himself to be George Faulkner, his old friend, but in vain. At last Swift cried out that he was a cheat, and ordered him to leave the room. Faulkner saw his mistake. He had been playing the gilded halfpenny. Donning his ordinary clothes, he went back to the Dean, who welcomed him with his usual cordiality. ‘Ah, George,’ he cried, ‘how delighted I am to see you. There was an impudent coxcomb here a few hours ago who was masquerading in velvet and gold, and pretending to be my old friend Faulkner, whom I always knew to be a plain and honest man.’

There are many children like that. They are always strutting and pretending. They forget that fine feathers do not make fine birds, with the result that nobody likes them. There is a Persian legend of a caliph who was always accompanied by a camel which carried a large wooden chest. He was greatly hated by the friends of the king. They thought that this box contained treasonable letters which the caliph was unwilling to allow out of his sight, for he knew that if they were discovered they would spell death. They accordingly persuaded the king to have the chest burst open. He therefore summoned the caliph to his palace. The latter repaired thither in due course, accompanied as usual by the camel and the mysterious chest. The king ordered him in sharp tones to open the chest. To the surprise of all present he calmly unlocked it without a word of protest. The courtiers crowded round to see what it contained, but instead of letters or sabres it contained only a shabby cloak similar to that worn by shepherds. The king's curiosity was aroused, and he asked Hadrad (for that was the caliph's name) why he always carried this ridiculous object with him. The caliph calmly replied that he had begun life as a shepherd and he still kept his old cloak to remind him of the fact. He was afraid that he might think he was a nobleman when he was only a clever shepherd. He was no gilded halfpenny. He knew that the best way to gain the love of all who knew him was to be what he was and not to strut and ape. His belief proved correct. The king made him ruler over two additional provinces.

There is a similar tale of William Carey. At the table of the Viceroy an officer so far forgot himself as to say in Carey's hearing, ‘I understand Carey was once a shoemaker.’ ‘No,’ snapped out Carey, ‘only a cobbler.’ He knew well that if he pretended to be anything else than what he was

nobody would be deceived. There is a Roman fable of a donkey who found a lion's hide. He managed to struggle into it and trotted towards a neighbouring village thinking that he was a lion. People were at first frightened, and the donkey was delighted as he saw them running in all directions. Then he thought that he would enhance the effect by beginning to roar. No sooner did he open his mouth than he was found to be a gilded halfpenny, and he was soundly flogged for his pains. That is always the fate of children who pretend. They are found out and everybody laughs at them. There is one way in which it is dangerous to be a gilded halfpenny. It is usually amusing except in one case. Jesus told a story about two men who went to the Temple to pray. One was a Pharisee and the other a publican. The Pharisee was a gilded halfpenny and he showed it in his prayer, for he thanked God that he was better than his neighbours. The publican was a man who was like an honest halfpenny, which has no gilding. His prayer was very different. He simply told God what he was, by crying 'God be merciful to me a sinner.' Jesus tells us that God was angry with the Pharisee and pleased with the publican. Let us then beware above all things of being gilded halfpennies as we draw near to God, but let us rather say, in the words of the hymn—

Just as I am, without one plea,  
O Lamb of God, I come.

## II.

### Love's Mantle.

'Love covereth a multitude of sins.'—I P 4<sup>8</sup> (R. V.).

Have you heard the little story which tells how Sir Walter Raleigh attracted the attention of Queen Elizabeth? Raleigh afterwards became a great soldier and writer and explorer, and the way in which he began his career was this. While he was still a young man he was standing in the midst of a great crowd which was awaiting the queen's arrival as she was about to disembark from her barge at Greenwich. When she landed, she walked up the long lane which was quickly formed by the cheering crowds until she came opposite to the place where young Raleigh was standing, and there she paused, for there was a large and muddy pool in her way, and she did not know how to cross it. Raleigh took in the situation at a glance.

Quick as thought, he unslung the new cloak of rich red velvet which hung on his shoulder, and spread it over the dirty pool, with the result that the queen passed over dry-shod. She was so pleased that she attached Raleigh to her train, and that was the beginning of his great career. Peter was thinking of something which is very like Raleigh's beautiful act when he bade his readers to love each other, for so they would cover a multitude of sins. There are a great many muddy places in the lives of those whom we know, and King Jesus is more pleased than Queen Elizabeth was when we cover these with the red mantle of charity.

There used to live a man called the Prince Consort. He was the father of King Edward VII. and he was famous among other things for his love in covering other people's mistakes. Let me give you an example of it. On one occasion a poor but worthy man who had helped him in early life paid him a visit. He was invited to join the royal family at table, which he gladly did. When the meal was served, the good man began in his simple way to eat with his knife, which, as all children know, is very bad manners. A titter ran round among the children as they noticed how their father's poor friend was eating. The Prince Consort immediately gave them a stern glance which silenced their merriment. You may then imagine the children's surprise when their father began to eat with his knife. They finished the meal in silent wonder, and when the guest had departed they asked their father very respectfully the reason for his strange conduct. Whereupon he told them that, although he knew well that it was bad manners to eat in that way, his old friend had never known anything else, and he was more anxious that he should enjoy his dinner than that he should observe the rules of good manners. The Prince Consort thus covered the other man's mistake. He laid upon the muddy place the mantle of love. Have we not all been guilty of sly smiles when we see another boy making a fool of himself? It may seem to be clever, but it is really cruel. We need only think for a moment how miserable we should feel if somebody smiled at our mistakes, to stop such nasty conduct at once.

There is an Arabian tale of a poor Bedouin who found in the desert a spring of sparkling water. He was so pleased with the clear and cold water that he made up his mind to fill a small skin with it and carry it as a present to the caliph, as the king of that land



was called. After a long journey, he reached the palace where the caliph stayed, and gaining an audience, he presented the skin full of water. The caliph drank some of it, and praised it in a way which made the poor Arab's heart bound with joy. When the courtiers who were standing by heard what the king said they pled with their royal master to be allowed to taste it. To their surprise the caliph sternly forbade them to touch it. When the Arab was gone they asked their master why he had not allowed them to taste the water. His answer shows us again what the mantle of love is. 'The water was really brackish, because it had been so long in the skin, but I praised it because it was an act of kindness. If you had touched it you might have made wry faces and the poor man would have been grieved.' Learn from these tales to cover other boys' mistakes. When your mother gives strict orders that when you are finished with your lessons you must stack your books in a neat pile, then do not run and tell her because your brother runs off without doing it. Stack his books yourself and cover his mistake with the mantle of love.

A French soldier once fell asleep during the time when he was required to march sentry. As you may know, this is a very serious offence. It is punished with death. When he awoke and saw the mistake which he had made he was terrified, but as he rubbed his eyes and gazed through the grey light of the morning he saw a little man wearing a soldier's cloak and a field-marshal's hat standing with his rifle. Then the truth flashed upon him. It was Napoleon. He had found the sentry asleep, and instead of rousing the guard and causing him to be made a prisoner and finally shot, he had covered his mistake with the mantle of love. That is another splendid example for us. If you want to speak about mistakes tell everybody whom you meet about your own blunders, but cover the mistakes of others. Let me add in a sentence another reason why you should do this. Do you know why Jesus died? I will tell you the reason. He loved us so much that He covered our mistakes. Let us go and do the same.

The Rev. Granville Sharp, M.A., is the author of *The Climbing Way, and Other Addresses to Children* (Memorial Hall; 1s. net). Here is one of the addresses—

### The Land of Never-Begun.

'Whatsoever ye do, work heartily, as unto the Lord.'—Col 3<sup>23</sup>.

There is a proverb which says, 'Never put off till to-morrow what can be done to-day.' But there are some people who seem as though they would like to change the proverb to, 'Never do to-day what you can put off till to-morrow.' Johnnie was like that. Such a kind-hearted boy, Johnnie was: he would always promise to do anything that anybody wanted. But somehow the things he promised never got done: it seemed as though Johnnie could not make up his mind to begin them. He was always going to do them; but that was as far as he got. His little sister Nellie was in sad trouble one day because her favourite doll had had a terrible accident, and had an arm and a leg broken. 'Never mind, Nell,' said Johnnie; 'I'll soon mend that for you.' And Nellie dried her tears and went off happily to school. But the day went on, and dollie still lay a helpless cripple, and Nellie's sweet little face looked longingly for the brother who was to repair the damage, but who never came. Next day mother wanted some flowers planted out in the garden; and Johnnie promised that he really would do that. Mother had to go to town; and when she returned the flowers were drooping on the garden-path, and Johnnie was nowhere to be found. 'Johnnie,' said father at night, 'just oil the wheelbarrow for me in the morning, will you?' 'All right, father,' said Johnnie; but the wheel squeaked just as badly till father oiled it himself. One day Johnnie found something that he said he would just like to do! It was just the kind of job he would enjoy! There was a place in the garden where the fowls got through the hedge, and scratched up the soil and did ever so much mischief. 'I'll just build a nice wooden fence there,' said Johnnie; 'that will keep them out.' But all the same the fowls came in, and the fence did not put in an appearance. Now, shall I tell you how Johnnie got cured of this very bad habit of his? He had a dream one night: he dreamt that he was walking through a wood, when suddenly he found himself in a very queer sort of country. It was a dim and shadowy kind of place, where you could only just make out the things that were around you. All over the ground there were strange objects that at first looked like nothing

Johnnie had ever seen before. But after a while he began to make out what they were. There along the path in front of him was what looked like a doll, trying to walk, and all the while falling down; then trying to get up, and falling sideways, because one of its arms would keep doubling up. Then there went rolling by a thing like a ghost of a wheelbarrow, if you can imagine what that would be; and all the while it went along it set up a most dismal noise, something between a whistle and a howl and a scream and a shriek! In the twilight by the roadside Johnnie could make out flowers and plants, trying to stand upright, but drooping down again to the ground; and they were sobbing and crying bitterly because they could not stand and grow to lovely blossoms, as flowers should do. And away in the distance were what seemed to be bits of broken wood that were always rearing themselves up, seeming to be growing into a garden-fence, but always tumbling down again into a heap. Presently it seemed as if these queer things caught sight of Johnnie; for he heard a squeaky voice—he felt sure it was the wheelbarrow—say: ‘Here comes one of these Never-Beginners: let’s pay him out: tell him what he has done: let him know where he is, and what he will have to do now.’ And then it seemed to Johnnie that they all crowded round him; and they began to chant, in a weird, sad, weary kind of voice, the wheelbarrow’s squeak sounding above all the rest:

‘This is the land of Never-Begun; and we are the things that were never begun;  
Never begun, never begun, ne-ver-be-gun, never-be-gun:

Oho, aha, oho, oho!’

Then, pointing long thin hands towards him, they all went on:

‘And you are a Never-Beginner!’

Johnnie began to feel very frightened; and presently he was more frightened still; for he heard a voice—not the squeaking wheelbarrow this time, but a stern, great voice—which said: ‘What of the things that were never begun? What of the little sad heart in your father’s home, because she loved the doll that was maimed, and you never mended it? What of the flowers you cheated of their life? What of the wheel that was

never oiled, but made discord where there should have been quiet working? What of the fence that could never be a fence?’ ‘Oh, let me go back home!’ cried Johnnie; ‘I will go and do the things I promised right away: indeed I will!’ ‘Nay,’ said the voice, ‘that may not be: first you must repair the broken lives that you see around you: until you have done that you must dwell in the land of Never-Begun.’ And so Johnnie found that he had to try to make right these things he had never begun; but alas! he could not do it: he found that there was something he had forgotten. He had forgotten *how to begin*! He had always been putting off beginning—and now he had forgotten the way to begin. So he must always dwell in the land of Never-Begun! Johnnie never felt so glad in his life as when all at once he woke up, and found himself in bed, and knew it had all been a dream. But he jumped straight out of bed, hurried up with his dressing, and before breakfast dollie’s arm and leg were all right again! And when Johnnie saw the gladness in little Nellie’s eyes, as she kissed him and sweetly thanked him, he began to think that the happiest thing, after all, was to begin right away and do the things that came along.

I wonder whether any of you are Never-Beginners. The land of Never-Begun is a dismal land, boys and girls: don’t go and live there. Here is a motto for you, ‘Do the next thing.’ That is the best way, the way to be really happy. If the next thing is only mending a doll, or oiling a wheelbarrow, or posting a letter for father, or dusting a room for mother, never mind; it is the next thing for you, and that is just what God has given you to do now. ‘Whatsoever ye do, work heartily, as unto the Lord.’ Remember that all the things we ought to do—all kind deeds, all things that help, all that is our duty—all this is what God has given us to do. Then you will not want to put off beginning, but will try to do the ‘next thing’ as perfectly and beautifully as you possibly can, that He may see your work is heartily and lovingly done. Anything that is worth doing is worth doing well; and you know, ‘Well begun is half done.’ The thing that seems hard to do will prove ever so much easier when once it is begun; and just to go on, doing one by one the tasks God gives us, will make life a happy thing for us every one.



## Glimpses of Life in Erech.

By THEOPHILUS G. PINCHES, LL.D., LONDON.

THE appearance in Europe and America of a number of documents found at Warka, the modern name of the ruins of Erech, has brought the old life of that primitive religious centre once more to the notice of the world.

As related in the tenth chapter of Genesis, this city was one of those whose foundation was attributed to Nimrod or Merodach, where its name is second in the list—'Babel, Erech, Accad, and Calneh.' It is also mentioned in the bilingual story of the Creation as one of the cities built by Merodach, to whom is also ascribed the foundation of its temple Ê-anna. The text of this portion of the legend is imperfect, but the restored order in which the cities were built by the deity was undoubtedly Niffer (identified with Calneh), Erech, the Abyss, and then Êridu, the paradise-city on the seashore. Babylon and the temple of Belus there, Ê-sagila, would seem to have been built last of all (see *Encyclopædia of Religion and Ethics*, vol. iv. p. 232*ab*). The order in Genesis indicates rather the city's importance than the order of its foundation.

The tablets which have now come to light belong to the late period, and some thirty of these have come into the possession of Mr. W. Harding Smith, to whom I am indebted for permission to describe them. They are mostly of the nature of trade-documents, but give information concerning the worship and the persons dwelling there during the reigns (Nabopolassar-Seleucidæ) to which the tablets refer.

As these documents are the productions of the trading portion of the community of Erech, their interest is mainly in that direction, namely, the objects bought and sold, their value, the conditions under which the transactions took place, etc. Religious, antiquarian, and social conditions prevailing in Erech, however, are not absent, and points of chronology and (though more restricted) of history present themselves.

Among the more interesting of the trade-documents is the text referring, apparently, to the sale of a necklace or collarette. A sketch on the reverse of this document shows that the object described was in the form of a string of half-open

cornflower-buds, or the like, and consisted of 41 white *nurmar* and 4 other *nurmar*. As the price of this article was 3 *mana* 57 shekels of silver, it was a sufficiently expensive object. The meaning of *nurmar* is doubtful—it may be the name of the flower reproduced, or, perhaps, a Babylonian word for 'pearl.' The tablet is dated in the month Sebat of the 19th year of Nabopolassar.

Another tablet, dated in the 1st year of Nebuchadrezzar, is a contract for 1000 *gur* (cors) of barley; it mentions Ninip-šar-ušur, the governor, and Nabû-nadin-šum, the *šatam* of Ê-anna, the great temple of Anu at Erech.

Of special interest is a tablet dated in the 8th year of the same king. This document records a loan of 1 *mana* 10 shekels of silver for six years, the security being the borrower's house, which was to be occupied by the lender rent-free, because the silver was without interest. Transactions of this nature are not rare among Babylonian contracts, but the great interest in this case is the number of additional clauses introduced. The occupier of the house was to keep it in good repair, but after the 3rd year some compensation seems to have been provided for this expense. The details however, are uncertain, as the lines of writing are very close and crowded.

Of No. 18, dated in the 19th year of Nebuchadrezzar, I give a translation:—

'1 *mana* and  $\frac{1}{3}$  and  $2\frac{1}{2}$  shekels of gold, property of the Lady of Erech and Nanâ, due from Nabû-êtir-napšâti, governor of the Land of the Sea, Nabû-šûziz-anni, deputy-governor of the Land of the Sea, and Zilla, son of Iddia, the scribe. They shall repay (the amount) in the month Tammuz. If in Tammuz they repay not, it shall increase unto them at the rate of one shekel of gold monthly for each *mana*.

'Witnessing: Marduk-iriba, son of Zêrûtu, mayor (?) of Erech; Nabû-âhê-ušallim, son of Bêl-iddina, *šatam* of the temple of Amurrû; Imbi-Sin, *ê-bar* of Ur (Mugheir); Bania, son of Aa; and the scribe, Nabû-nadin-šum, son of Aa. Babylon, month Nisan, day 25th, year 19th, Nebuchadrezzar, king of Babylon.'

It will be noticed that the contract was drawn up at Babylon, not in Erech, and that all the contracting parties must have been in the great capital. The sum borrowed, 1 *mana* 22½ shekels of gold, was to all appearance a large one, and was lent by the temple of the two goddesses named—through what official of the temple is not stated. The witnesses show the importance of the transaction, consisting, as they did, of a high official of Erech, the *šatam* (treasurer?) of the temple of Amurrū or Awurrū (Hadad of the Amorites), and a priest of a temple (that of the moon-god Sin or Nannar) of Ur of the Chaldees. It may be surmised that the repayment was required in the month Tammuz on account of the possibility, that the gold might be needed for the festival of Tammuz, Ištar's spouse, at the time of the summer solstice.

This document, however, is not the only one mentioning the personages—or some of them—here referred to. The other text, already well known, was acquired by the British Museum in 1881, and is published by Strassmaier in his *Inschriften von Nabuchodonosor*, No. 109, the contents being a declaration before the judges concerning a house bequeathed to a certain *Šapik-zēri*.

Here, again, among what are apparently the witnesses, we find the name of Nabû-êtir-napšāti, the governor of the Land of the Sea; Nabû-šuzzizanni, the deputy-governor of the same; Marduk-iriba, the official of Erech; Imbi-Sin, *ê-bar* of Ur; and, in addition, Bêl-uballiṭ, son of Marduk-šumibni, 'governor of the other side' (*kīpi ša aḥulla*); with five other witnesses. The date is 'Babylon, month Nisan, day 6th, 17th year of Nebuchadrezzar, king of Babylon.'

This was two years earlier than Mr. Harding Smith's tablet, and one might ask, Were the Erechite officials mentioned living in Babylon all this time, or did they, from time to time, travel backwards and forwards between the capital and their official residences? It is not impossible that the high officials, including the governors of provinces, had to be in attendance on the king at certain periods, and in that case would often be present in Babylon.

The care taken by the officials of the temples of Babylonia is exemplified by another inscription from Erech, dated in the 21st year of Nebuchadrezzar, in which security for the repayment of a loan of barley, belonging to Ištar of Erech and

Nanâ, is recorded. This was lent to Zēru-Bâbili (Zerubbabel) and Ana-Bêl-upaqu. Repayment was to take place in the month Tammuz, in Erech, by the measure of Ištar of Erech. Each borrower took the responsibility of the other.

The following reference to the service of the temple Ê-anna is interesting in indicating another kind of responsibility—that of duty therein:—

'The responsibility of Raḥaṣ-ili, son of Nanâ-iddina, and of his sons, Upaqu, son of Nanâ-ibni, takes from the hands of Sin-iddina, director of Ê-anna. He will provide a garment for his Uru-galship, and Raḥaṣ-ili will perform the service in Ê-anna.'

The names of three witnesses and the scribe follow, after which comes the date: 'Erech, month Sebat, day 30th, year 38th, Nebuchadrezzar, king of Babylon.'

To all appearance Raḥaṣ-ili was taking duty for Sin-iddina, and for the purpose required the proper robe of an *uru-gala* ('great protector,' or the like), which Upaqu undertakes to supply. The garment in question is called *uraš*, and is apparently the *urašu* which the lists explain as *šubat âdirti*, 'garment of mourning'—perhaps for use at the time of the mourning for Tammuz.

In these documents, as in others of the same nature, we have again instances of the trade carried on by the temples in the names of the deities who were worshipped therein. A document of this class refers to 18 sheep and 2 kids, 'the property of Ištar and Nanâ,' Erech's chief goddesses. The 18 aré described as being UD-GAL, probably meaning 'full-grown white,' and *šindûtu*, 'marked,' probably with the temple-sign. The document was drawn up at the [town] (? founded by) Nabû-ûšêa, and is dated the 5th of Tebet in the 1st year of Cambyzes, king of Babylon and countries.

The date-plantations of 'the Lady of Erech and Nanâ' are referred to in another document, and one of these was situated by a city called Dûr-Ugumu. The text records a loan of 58 *gur* of dates from this place to Nabû-êreš, who was to repay them in the month Tisri, 'by the measure of the Lady of Erech,' to Tarittum, with 1 *gur* and fractions added, together with all the other portions of the fruit, including the amount of early (ripe) dates, the sprouts, the tuft, and the dates which had fallen unripe (such seems to be the generally accepted translation of *biltu<sup>m</sup> ša ḥuṣab, tuḥallu*,



*liblibbi u mangaga*, 'but more light upon these terms seems to be needed). In addition to this, there was apparently a portion set aside for the god Bêl, and further, the '1 *gur* of the *gugallu*' (superintendent, or the like) had to be paid, and the borrower had to do work in the field and show (his work) to Ardîa (the man who had authority as the giver of the field—probably an instance of the corban). The borrower's profit was naturally reduced by all these regulations. This document is dated at 'Bêl-êtir's town of the river Bitqa, branch of the Lady of Erech, month Elul, day 24th, year 6th, Cambyses, king of Babylon, king of the lands.'

Another short trade-document, instead of ending with the witnesses, begins with them, as does also a few other inscriptions of this class already known. These witnesses, four in number, are described as *mâr-banê*, 'freedmen,' or the like. The transaction records the handing-over of 1 *mana* of silver and a silver cup (*kâsu*) of  $\frac{5}{8}$  of a *mana* and 1 shekel (= 51 shekels), by Gimillu, son of Istar-ûmu-ibnî, to Nabû-tariš. The odd shekel is neglected in the total, which is given as 1  $\frac{5}{8}$  *mana*. The date is 'Erech, month Sivan, day 22nd, year 2nd, Darius, king of Babylon, king of the lands.'

This is the latest date of the earlier portion of Mr. Harding Smith's little collection, unless any of the few undated texts belong to the reigns of Darius's successors. In any case, the only later inscriptions are two large tablets of the Seleucid period, one with the date broken away, and the other dated the 2nd of Tammuz in the 162nd year, Alexander (*Aliksandar*) being king. These are like numerous others in the British Museum (for specimens, see Oppert and Menant, *Documents juridiques de l'Assyrie* (Paris, 1877), pp. 291 ff.) and in the collection of the late Mr. Pierpont Morgan (ably edited by the Rev. Professor Albert T. Clay, of Yale, in part II. of 'Babylonian Records in the Library of J. Pierpont Morgan,' New York, privately printed, 1913). As a rule, these texts of the Seleucid period are very beautifully written, and impressed with numerous seals on the edges—not the Babylonian cylinder-signets to which we are accustomed, but oval or pointed stones set in finger-rings. The art is generally Greek, and much more natural than that of the Babylonians.

The dated text is an assignment of rights to enjoy temple-offerings, by Nûr, great grandson of Nikkîarqusu (*Nikkarḫos*—cp. Clay, *l.c.* p. 17, where

however, the Babylonian forms are *Nikkîarqusu* and *Nikkîarqûsu*), to Êrištu<sup>m</sup>-Nanâ, wife of Anu-bêl-šunu, for 7 shekels of silver. As is usual with these documents, the transaction is stated with a wealth of detail, but the first 12 lines are unfortunately much damaged.

The text of which the date is lost records the sale of a house by Nabû-tukti to Rêḫat-Anu for  $\frac{5}{8}$  of a *mana* (50 shekels) of pure silver. The position of the property, and the boundaries of the enclosed tract in which it stood, are, as usual, very fully indicated. The price was paid in standard staters of Antiochus (*istaterranu ša Anti'ukkusû qurbanietu*).

Roughly, the gap between the two periods represented by these tablets is about 350 years, and many changes, both political and religious, had taken place in Babylonia between the time of Darius Hystaspis and Alexander Balas, the most important for the country being the practical abandonment of the old capital, Babylon. This had resulted in the downfall of the city's influence, and at the same time of the gods who were worshipped there, as is shown by the names of the people, inhabitants of Erech, which appear on these tablets. Down to the time of Darius and later, we have the divine appellations with which we are so familiar—Bêl or Merodach; Addu or Hadad; Ninip or Anušaṭ (Poggon); Šamaš, the sun; Sin, the moon; Êa, the god of the sea and of wisdom; Nergal, the god of war and death; Zagaga, the god of battle, etc., and, more especially—in excess of all the others—Nebo, the teacher and prophet of the gods. Anu, Istar, and Nanâ, however, the gods of Erech, do not occur in the people's names in greater proportion than (for instance) the name of Merodach. During the Seleucid era, on the other hand, it is the deities of the city—Istar, Nanâ, and more especially Anu, the god of the heavens—whose names are met with, compounded with those of its inhabitants.<sup>1</sup> Babylon the Great had indeed fallen from her high estate, and with her fall the gods of old worshipped there had become discredited. They had not only failed to guard Babylonian independence—they had failed

<sup>1</sup> In the Pierpont Morgan collection (see Clay, *l.c.* p. 21) the names of other deities of Erech appear: Anu; Antu<sup>m</sup>, his spouse; Ellil, the older Bel; Êa; Sin; Šamaš; Addu or Hadad; Maruduk (Merodach); Pap-sukal, the messenger of the gods; Istar; Bêlit-šêri, 'the Lady of the Plain'; Nanâ; Bêltu-ša-rêši, 'the Lady of the Chief (Temple)'; Šarra-âhitu<sup>m</sup> (apparently for Šarrat-âhitu<sup>m</sup>); and *ilâni bêtî-šunu*, 'the gods of their houses' (*i.e.* temples).

also to prevent the abandonment of the city after the foundation of Seleucia on the Tigris. In reality the latter was the greater misfortune of the two, as it deprived the Babylonians of the hope of ever holding up their heads as a distinct nationality again.

The seal-impressions generally show Greek designs—female figures resembling Venus, cupids, lions eating their prey, etc., and one of the former, exceptionally, was engraved on a tiny cylinder horizontally.

## Recent Foreign Theology.

### Religion in Geschichte und Gegenwart.

WITH the completion of the fifth volume of *Die Religion in Geschichte und Gegenwart*, edited by Friedrich Schiele and Leopold Zscharnack (Mohr, Tübingen, 1909–1913; M.120), another religious encyclopædia is added to a list already long. It at once suggests comparison with the well-known *Realencyklopädie für protestantische Religion und Kirche*, to which it repeatedly refers, especially in its bibliographies. The *R.G.G.* is much briefer than the standard German work, but also much more radical, and, it must be said, much more provincial. Instead of seeking an Englishman to write the article on England, a Presbyterian for the author of the account of Presbyterianism, etc., these articles are all written by German Lutherans, almost the only exception being the article on the United States, which is from the pen of an American trained in Germany. The articles on Child Labour, Secondary Schools, and the like deal only with Germany; and the scope of the article on Catechisms is so exclusively Teutonic that neither the Westminster Catechism nor the Catechism of the Church of England is even mentioned.

The encyclopædia has a strong leaning towards the saga, *Märchen*, and 'religio-historical' principles generally. These have, indeed, their justification and their value; their use is to be commended, and only their misuse is to be deplored. The extent to which the 'religio-historical' explanation is employed will be evident from such articles as those on Miracles, Jonah, Abraham, Elijah, Moses, and Samson. The Jonah of 2 K 14<sup>25</sup>, for instance, became the centre of a saga borrowed from India (though the main incidents are anything but Indian). Parallels are, however, to be used with caution, for they do not always prove borrowing; and divergencies should receive more attention

than they do at the hands of the adherents of this school.

Besides the articles coming within the scope of the primary object of the *R.G.G.*, it contains brief summaries of the principal ethnic religions, among the more notable being those on the Germanic and Slavic religions. Other articles of special interest are those on national insurance, socialism, and kindred themes.

Take it all in all the *R.G.G.* is a great book, well conceived and well executed. The range is so wide that the scale of each article had necessarily to be very limited; and perhaps the great number of very short articles is at once its weakness and its strength. Articles on living men have their attractiveness; the worst thing about them is that they go out of date so soon, and give the impression of the whole work being out of date. That impression must be resisted, for there is plenty of matter here that will hold its place for many years to come.

### Religion.

IN his *Faṭīma et les Filles de Mahomet*, the Rev. Henri Lammens, Professor of Arabic Literature in the Biblical Institute, promised a series of studies in Muhammadanism. Of these studies the first volume has now been published. Its title is *Le Berceau de l'Islam* (Rome: Pontifi. Inst. Bibl.; Fr. 6.30). Evidently the studies taken together will make a rather notable contribution to the literature of Islam. For this is a large, handsome volume, and it is only one of a number. It is entirely taken up with the climate of Arabia and with the Bedouin. A considerable part of the volume is occupied with a minute discussion of the question whether the climate of Arabia has undergone serious change since the days of Muhammad. For general reading by far the most interesting portion



of the volume is the last, describing the character and habits of the natives of Arabia at the time when Muhammad began to impress his tremendous personality upon them. Very clear is Professor Lammens' exposition of woman. How is it possible for any one to defend Muhammadanism as 'good enough in its way' when a scientific historian is able to offer us such a picture as this? If it is true that justification is the test of a standing or falling Church, equally true is it that the treatment of woman is the test of a standing or falling religion.

Dr. Ismar Elbogen is one of the most distinguished scholars of our day. Everything that he publishes is to be read as surely as everything published by Israel Abrahams. His most recent publication is entitled *Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung* (Leipzig: Gustav Fock). The volume belongs to the 'Grundriss der Gesamtwissenschaft des Judentums.' The department originally assigned to Professor Elbogen was that of Liturgic; but he found it impossible to write on Liturgic at the present moment without breaking through the rule of neutrality which has been laid down for these works. It is easy enough to write upon the worship of the synagogue without touching hotly disputed questions; it is not possible at present in Liturgic. What we have, accordingly, in this volume is an historical record of the worship of the synagogue, based upon first-hand authorities. The worship of one period is carefully distinguished from the worship of another, a most important matter, and most difficult to accomplish. But Professor Elbogen has spared no pains to secure accuracy in detail and at the same time to furnish an intelligible picture of the synagogue throughout the whole period of its existence. Far beyond the bounds of the Jewish community the work will be read. The student of religion especially will find it indispensable.

Under the title of *Les Prophètes d'Israël et les Religions de l'Orient* (Lausanne: Payot et Cie; Fr. 7.50), Dr. A. Causse has published an essay on the origin of monotheism. The subject is occupying a good deal of attention. Those who demand a rigid evolution in religion are reluctant to believe that the prophets of Israel could have struck out such a magnificent and far-reaching idea as that

of monotheism; and yet that is the conclusion that the evidence seems to demand. All the hints of a monotheistic theory in other religions, or even in the earlier history of Israel, seem on closer examination to resolve themselves into something altogether different from belief in the only living and true God of the prophets. If it had been an idea only it would likely have come to nothing. The significance of the discovery is that it was made first in the life; and perhaps it is not so difficult now as it used to be to believe that God can come directly to a man's life and reveal Himself in heart and conscience, without waiting for the slow process of the evolution of religion. This, at any rate, seems to be the belief of Dr. Causse. Whatever future discovery may have in store for us, as to the existence of a true monotheism before the rise of the great prophets of Israel, this capable book will not lose its value as a study of the prophets themselves.

One of the forms most distressing to the Roman Catholic which the Modernist movement has assumed, is that of denying the accuracy of the picture of primitive man contained in the Bible. Fr. A. Lemonnyer does not ask if we are bound to maintain the literal intention of that picture; he simply maintains it. Under the title of *La Révélation Primitive* (Paris: Gabalda; Fr. 3.50), he has written an 'ouvrage d'apologetique,' as he frankly calls it. The book is based on the German work of W. Schmidt, and is written for the purpose of demonstrating the fact of just such a primitive revelation as tradition attributes to Moses, and denying that any actual discovery, whether in anthropology or in archæology, contradicts it. Fr. Lemonnyer has undoubtedly studied the subject of his book, but he gives the impression that before doing so he made up his mind as to what his study would bring him.

An excellent handbook of Egyptology has been written by Gustave Jéquier, Professor of Egyptology in the University of Neuchâtel, and has been published under the title of *Histoire de la Civilisation Égyptienne* (Paris: Payot et Cie; Fr. 3.50). The whole subject is brought quite up to date in clear, compact writing, with the aid of accurate little illustrations.

Messrs. Deichert of Leipzig have published a second edition of Professor Dr. Carl Stange's *Das Problem der Religion*. It is the first volume

of his work entitled 'Christentum und moderne Weltanschauung.'

A new series, entitled 'Beiträge zur Religionswissenschaft,' is to be issued by the Religionswissenschaftliche Gesellschaft in Stockholm, to which the first contribution has been made by Professor N. Söderblom. The title of his essay is *Natürliche Theologie und allgemeine Religionsgeschichte* (Stockholm: Albert Bonnier). It is to be succeeded by a volume on Muhammadanism from Professor Goldziher, and one on the Temple of Jehovah outside Palestine from Dr. S. A. Fries. Professor Söderblom's work gives the series a good start.

## Theology and Philosophy.

PROFESSOR S. BELMOND has published the first volume of a series of studies in the philosophy of Duns Scotus. The title of the volume is *Dieu: Existence et Cognoscibilité* (Beauchesne; Fr.4). The same publisher has published a defence of the supernatural by Fr. E. A. de Poulpique, O.P., entitled *Le Miracle et ses Suppléances* (Fr.3.50). But a more important work than either of these comes from the same publishing house. The title is *Manuel de Sociologie Catholique* (Fr.5). The book has been written for the use of divinity students, and to that end it has been arranged in paragraphs, with headings and plentiful bibliography. And it is not a book that can be taken up and read for pure enjoyment. Yet it ought to find readers waiting for it wherever there is a desire to know what sociology really covers, and especially what the Roman Catholic Church means by it. The author is Canon P. Poey.

Professor Reinhold Seeberg has given a condensed account of the New Testament teaching on the Person of Christ, with special reference to the materials it had to work upon. The title is *Der Ursprung des Christusglaubens* (Deichert; M.1.80).

Professor Seeberg has also written a biographical

introduction to a volume entitled *Reden und Aufsätze von Adolf Stöcker* (M.4.50). The volume contains some twelve papers written between the years 1880 and 1906, all of a practical, and mostly of a political, tendency.

The same publishers have issued a second, thoroughly revised, enlarged edition of *Zeit und Ewigkeit*, by Professor Dr. Martin Kähler (M.4.80).

An original and striking study, which touches both theology and philosophy, has been written by Dr. Karl Francke. The title is *Metanoetik*, which is followed by the sub-title *Die Wissenschaft von dem durch die Erlösung veränderten Denken*. The very subject is original, at any rate it has not received anything like the attention that it deserves. And Dr. Francke's treatment of it is original also, for he has studied the New Testament for himself, using the best Greek text and coming to his own conclusions. We are familiar enough with the idea that repentance involves a change of attitude; we are not so familiar with the idea that the change is first of all in our minds and in our modes of thinking (Deichert; M.4).

Under the title of *Le Dogme de la Rédemption* (Paris: J. Gabalda; Fr.4), Professor Jean Rivièrè has published an exposition of the Catholic doctrine of redemption. Eight years ago he published an *Essai d'étude historique* on the same doctrine, and its success encouraged him to a further study of the subject. Catholic literature on the redemption, he says, is lacking in works intermediate between the didactic treatises of the schools on the one hand, and oratorical or religious expositions on the other. So the author set himself to write a book, doctrinal and at the same time simple, which would circulate among non-specialists the theological teaching on the subject, and thus supply that want. The book is divided into three parts. The first part is the Revelation of the Mystery, and deals with such points as the providential preparation, the data of the New Testament, and the historical development of the subject; the second part is the Catholic Explanation of the Mystery, and the third the Protestant Distortions of the Mystery.



## Contributions and Comments.

### The Character of Timothy.

THE Rev. J. Paul Alexander, in the vigorous defence of 'The Character of Timothy' contributed to *THE EXPOSITORY TIMES* for March (pp. 277-285), strangely misreads some words of mine as giving 'a dark complexion' to 'the accusations against Timothy' and as affording an example of 'boldness in defamation'! Many years ago in analyzing 2 Timothy I wrote, by way of summary of chap. 1<sup>6</sup>-2<sup>13</sup>, as follows: '[Paul] exhorts him to courage, in view of the glory of the gospel, and in spite of his own desertion and disgrace' (*Epp. of Paul the Apostle*, p. 221). The pronoun 'his own,' as the grammar of the sentence requires, refers to *Paul* the writer: the 'desertion' he had suffered I gathered from 1<sup>15</sup>, and the 'disgrace' from 1<sup>8</sup>. 12. 16 and 2<sup>9</sup>. The ignominy which had fallen on his leader was but too likely to discourage St. Timothy; to suppose *Timothy* the deserter, on the strength of these verses, would be wanton 'defamation.' I expressly repudiated the severe interpretation of St. Paul's allusions in the Letters which Mr. Alexander ascribes to me: 'The portrait of a singularly ineffective character, one totally wanting in any of the lineaments of a hero or a saint'—'a poor creature sans courage, sans honour,' etc.—is a gross caricature of my representation. Let me also disclaim having cast, in my comment on 1 Co 16<sup>10. 11</sup> (*E.G.T.*), dishonour on St. Paul's young lieutenant because of the 'fear' which the Apostle apprehends his feeling at Corinth and the danger that some of the Corinthians might 'despise' him. It is notable, however, that hints of this sort are absent from the references in the Corinthian Epistles to St. Titus' intercourse with the same people during the same crisis, and that they are in keeping with the indications of character furnished by the later letters to Timothy himself. Instead of being 'supremely tactless,' as Mr. Alexander thinks, the appeal for consideration towards a young and somewhat shrinking minister, so lovable a man and so faithful a servant of Christ, was calculated to touch any generous chord in the breast of the Corinthian readers. It is no disparagement, but high praise, of St. Timothy when I compare him, as I have done after others, to Melancthon by the side of Luther. Unintention-

ally my critic, like many another eager advocate, exaggerates and distorts the position he sets out to condemn.

GEORGE G. FINDLAY.

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### Genesis xxi. 53.

'THE God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the Fear of his father Isaac.'

The difficulty in this verse arises from the presence of the words, 'the God of their father,' and if we translate literally, following the order of the Hebrew text, the awkwardness of the phrase is even more apparent than in the usual English version, where the original order of the words has been altered to soften somewhat the harshness of the sentence. In the M.T. the order is, 'The God of Abraham, and the God of Nahor judge betwixt us, the God of their father. And Jacob sware by the Fear of his father Isaac.'

To omit the troublesome phrase, as does the generally accepted text of the LXX, is an easy way out of the difficulty, but is wholly unsatisfactory. Besides, eight LXX MSS., according to 'The Old Testament in Greek,' show that the words should not thus be simply omitted.

As an explanation of the preceding clause, their presence is practically inexplicable. They are supposed to explain something which needed no explanation; and however we may understand them, no satisfactory reason can be suggested why any one should have thought it necessary to add them.

It seems most probable that they are a corruption or remnant of a clause which stood in the original Hebrew text, and it appears to be possible to guess with a fair measure of assurance what the original clause was.

We must remember that the opening words of the verse are Laban's, and his proposal was that each should call on his God to bear witness to the mutual agreement they were making. The verse goes on to tell what was the form of the oath which Jacob took, and it is natural to suppose that this was preceded by a statement that Laban, following his own suggestion, took an oath.

We may therefore emend the text to read :

רְבֹאֲלֵהִי אֲבִין נִשְׁבַּע וְיִשְׁבַּע יַעֲקֹב בַּפֶּחַד אֲבִיו יִצְחָק

The verse will then run as follows: 'The God of Abraham, and the God of Nahor judge betwixt us. And by the God of his father he sware; and Jacob sware by the Fear of his father Isaac.'

W. R. W. GARDNER.

*Zeitoun, Egypt.*

## Saul, who is also called Paul.

SOME days ago, while reading a 'reference' Bible (published by Collins & Co., with Dr. C. H. H. Wright's 'Bible Reader's Manual' appended), I was startled by the marginal explanation: 'The names "Saul" and "Paul" had the significations attached to them of "Destroyer" and "Worker" respectively.' The suggestion was delightful. The fact was true. 'Saul, breathing threatening and slaughter against the disciples of the Lord' (Ac 9<sup>1</sup>). . . . And now? 'It shall be told thee what thou must do.' At Damascus, 'he proclaimed Jesus that he is the Son of God.' At Jerusalem he preached 'boldly in the name of the Lord.' And, a passage still more pertinent to the question raised—'Separate me Barnabas and Saul for the work whereunto I have called them' (Ac 9<sup>6. 20. 29</sup> 13<sup>2</sup>). Homiletically one almost gasped at the possibilities of such a rendering.

But can it be etymologically justified? Professor Stalker, in his brief but masterly *Life of St. Paul*, makes no reference to the meaning of the name, but, in connexion with the apostolic work in Cyprus, remarks: 'From that hour Barnabas sank into the second place, and Paul took his natural position as head of the mission. The subordinate had become the leader; and as if to mark that he had become a new man and taken a new place, he was no longer called by the Jewish name of Saul, which up to this point he had borne, but by the name of Paul.' Conybeare and Howson 'are inclined to adopt the opinion that the Cilician Apostle had this Roman name, as well as his other Hebrew name, in his earlier days, and even before he was a Christian.' A propos of double names, the one national, the other foreign, they instance Belteshazzar-Daniel, and, as illustrating that the choice was sometimes dictated by an alliterating resemblance of sound, they mention Jose-Jason,

Saul-Paulus. The hypothesis of Jerome, that 'Saul carried away his new name as a trophy of his victory over the heathenism of the proconsul Paulus (compare Scipio *Africanus* and Metellus *Creticus*)' is named, only to be rejected. The idea of Augustine is also referred to—contrasting Saul, the unbridled king, the proud, self-confident persecutor of David, with Paul, the lowly, who deliberately wished to indicate by his very name, that he was 'the *least* of the apostles.' This conception is, I fancy, still the most popular 'explanation' of the double name, although it does not command the approval of Conybeare and Howson. But what appealed to me was that, while rejecting Augustine's 'notion,' they never questioned his etymology; personally I had known no other than Παῦλος, 'little,' until the startling reference, already made, came before my notice.

I find that Sir W. M. Ramsay, who also makes no reference to the etymology of either word, adopts the 'bilingual' explanation of the double name, and says, 'The situation and surroundings of the moment determined which name he was called by.' The one who 'became all things to all men for the gospel's sake' replied to the questions of Sergius Paulus by designating himself as a Roman, born at Tarsus, and named Paul. In the *Dictionary of the Bible*, vol. iii., Dr. Findlay adopts the same view, but apparently has no hesitation as to the derivation of the 'Roman cognomen, Paulus, little.' Here, however, I found the first hint of anything approaching 'worker': it is said that some derive it from 'a Hebrew root—*sc.* עָשָׂה = wrought (by God).' But, alas! even here, it is the passive participle and therefore 'worked upon,' 'fashioned,' rather than 'worker.' Of course the Apostle was always eager to declare 'In me dwelleth no good thing,' or 'It is God that worketh in us,' but is it conceivable that he wished to express this in a new Hebrew name?

Concerning the derivation of Saul as 'destroyer' I can find nothing. The great lexicon of Brown, Driver, and Briggs has but one origin for the name, once more a passive participle, שָׁחַט, *asked*.

Can anything be said in favour of these strange, unwonted, thought-provoking derivations: 'Saul, the destroyer—Paul, the worker'?

A. B. KINSEY.

*Bradford.*



## Preaching the Doctrine of the Atonement.

IN the April number of THE EXPOSITORY TIMES occurs the following paragraph:—

‘Is it possible to preach the doctrine of the Atonement? It is not easy. It is not easy to preach any doctrine, and the doctrine of the Atonement has difficulties which are all its own, and very great. The essential thing in preaching it is to make clear that it is in touch with reality, and not remote from life.’

This is, indeed, the essential thing, not merely in order to enable the doctrine of the Atonement to be preached, but in order to enable it to be accepted as a necessary part of the Catholic faith by Christian people to-day.

We would endeavour to show very briefly that it is the difficulties here referred to which put this doctrine out of touch with reality and life, and that these difficulties are not really inherent, but are excrescences due to the mistaken interpretation of this doctrine by Latin theology. What is not generally known is that a theory of the Atonement existed long before the formulation of the Latin theory. This primitive theory we find, after careful study, to be not merely Scriptural, but in accordance with the best modern thought. It may be studied to the best advantage in the works of Irenæus and Athanasius, and is, in our opinion, the only theory yet propounded which fulfils the conditions required in the paragraph above quoted, *i.e.* ‘It is in touch with reality, and not remote from, but strangely near to, life.’

This theory takes as its basis the fact of the Incarnation, and postulates our Lord’s perfect, *i.e.* complete, humanity. Its watchword, as stated by Gregory Nazianzen, in a single phrase, is τὸ ἀπρόσληπτον ἀθεράπευτον, *i.e.* ‘What He did not assume He did not heal.’ Christ, receiving our humanity in the condition in which we receive it, purified it by a lifelong mortification, and in the end rendered it up to God without spot in the sacrifice of His death. Thus human nature was atoned to God in the Person of Christ, and Christ offered, not something in the stead of man, but man himself. As yet the Atonement of humanity was restricted to the humanity assumed by Christ in His Incarnation, but what took place in Christ was potential to the race. The Head was atoned to

God, and what was done by the Head was to be done in the body. This implies far more than a doctrine of imitation, which is of all doctrines the most unsatisfactory, because the most impossible. It implies a doctrine of repetition, what was done in Christ being to be done in man by Christ. Christ is the pledge of the final redemption of the world, His sacrifice the potentiality of ours, even as His Resurrection is the first-fruits of ours. The process which was carried through by Christ in His own Person is one and the same with that process which He will complete in us. This is no mere doctrine of substitution, by which the act of one person is, by a fiction, regarded as the act of another person, for the one Person Christ acts all through, doing in us what He has done in Himself. Faith is not the mere acceptance of a past fact, but the submission of the heart and will to the Atoner Christ.

We hold that this teaching is in touch with reality and life, and that it has only to be propounded in its simplicity in order to be received as a gospel of salvation.

How, then, was this theory discarded? The answer is this, that it was never discarded consciously and intentionally. In proof of this assertion we have the remarkable fact that, up to the time of Anselm, there was no specifically Latin theory of the Atonement. The old theory lingered on, but without vitality and without cogency. Its life-blood had been drained away by the speculations of Augustine. It fell out of touch with life and reality, when the Church began to teach that Christ received an ideal humanity, not the humanity of actual men with its liability to temptation, and its need for conflict. The inwardness of the Cross being done away, all that remained was the Cross as an external transaction. So considered, the Cross becomes an insoluble problem, and the very ingenuity expended upon its solution renders it harder to preach, and harder to believe. The difficulties created by this mediæval view have sufficiently declared its inadequacy. The modern world will not have it, and the ancient world knew not of it. It is an interlude, a parenthesis of theology, an attempt to open a door when the key has been lost.

What has been alleged here with regard to the primitive theory of the Cross demands verification, which the writer is now endeavouring to supply in a volume awaiting publication. Should it appear

that the early Greek Fathers have provided some better thing for us, it may yet happen that the Church may be able to preach the Atonement with confidence and with acceptance.

MELVILLE SCOTT.

*Castlechurch Vicarage, Stafford.*

## Manna.

SOME years ago I was resident in British East Africa among a pastoral tribe named Gallas, on the Tana River.

There were vast stretches of pasture land with few trees, the country being mostly flat and much of it swamp. At certain seasons it was under flood from an overflowing river. The rainfall was not heavy in those regions. A drought of months would be followed by showers and an overflowing river.

During the drought bush fires would rage and sweep the country for miles.

After the first showers had fallen the people went out each morning early and picked up from among the new shooting grass baskets full of a small round

fungus mushroom in size and shape, before open, like a small button; when open, about as large as a sixpence or a shilling, but not uniform.

The people ravenously ate them as they gathered them; the rest they carried home to be cooked. I gathered a good many myself, had them cooked, and for some weeks had a plentiful supply each morning.

If kept out of the sun they very quickly, indeed in a few hours, bred a quantity of small worms. The sun was powerful enough at midday to wither them up. In a raw state they were not unpleasant, the taste being rather sweet. They could be kept for a long while in acid if gathered young, and, if pickled before opening, they kept good for many months.

From all I can see there is nothing to hinder such an interpretation being given to the narrative in Ex 16. The fact of Israel having cattle along the wilderness route would account for a constant supply of fungus of a similar kind, provided there were not lengthy periods of drought.

J. H. PHILLIPSON.

*Ramsbottom.*

## Mark iv. 23.

ONE sentence in Dr. Kennedy's scholarly article on the Synoptic Problem in the April number of THE EXPOSITORY TIMES seems apt, on a first reading, to give rise to some questioning. A careful study of relevant passages, however, entirely bears out Dr. Kennedy's statement. The sentence referred to is on page 304, and runs: 'There is no parallel to *εἰ τις ἐχει ὡτα ἀκουειν, ἀκουετω* (Mk 4<sup>23</sup>)

either here or in the corresponding passages in Mt. and Lk., found in different contexts.'

The corresponding though not parallel passages are:

(1) Mt 11<sup>15</sup>.

*ὁ ἐχων ὡτα ἀκουετω*—reported at the close of Christ's appreciation of John Baptist, and in this connexion unique.

(2) Mt 13<sup>9</sup>.

Mk 4<sup>9</sup>.

Lk 8<sup>8</sup>.

*ὁ ἐχων ὡτα ἀκουετω*

*ὅς ἐχει ὡτα ἀκουειν ἀκουετω*

*ὁ ἐχων ὡτα ἀκουειν ἀκουετω*

All three reported at the close of the Parable of the Sower.

(3) Mt 13<sup>43</sup>.

*ὁ ἐχων ὡτα ἀκουετω*—reported at the close of the explanation of the Parable of the Wheat and Tares.

(4) Lk 14<sup>35</sup>.

*ὁ ἐχων ὡτα ἀκουειν ἀκουετω*—quoted in reference to *ἀλς*.

(5) Mk 7<sup>16</sup>.

*εἰ τις ἐχει ὡτα ἀκουειν ἀκουετω*—quoted in reference to the Corban, but almost certainly an insertion from Mk 4<sup>23</sup>; being found only in ADX and cursives at 7<sup>16</sup>.

The conclusions from these facts should probably be as follow:—

*ὅς ἐχει . . .* was originally in the Petrine source of the Parable of the Sower. It was



written first by Mk 4<sup>9</sup>, and thence borrowed by Matthew and Luke, but modified in accordance with a form of the same statement found in another source, which for the moment let us call X.

That form was presumably:—

ὁ ἔχων . . . and occurred first in X. It was borrowed thence by Mt 11<sup>15</sup>, in reference to John Baptist, and again 13<sup>43</sup>, in reference to the Wheat and Tares, as well as 13<sup>9</sup>, which passage was also influenced by the Markan source.

Again, ὁ ἔχων was borrowed by Lk 8<sup>8</sup> from the same source X, but modified in accordance with Mark's account of the Sower in 4<sup>9</sup>. Also Lk 14<sup>35</sup> quotes ὁ ἔχων from X in reference to ἄλς.

Hence Matthew and Luke borrowed ὁ ἔχων from the common source which we have called X, and which we may now regard as almost certainly Q.

εἰ τις . . ., on the other hand, is found only in Mk 4<sup>23</sup> (7<sup>16</sup> being an insertion and found only in ADX and cursives). εἰ τις . . . therefore is, as Dr. Kennedy asserts, without parallel, and may be due to a revision of Mk. by a later editor, or possibly is quoted by Mark from the 'floating traditions' or from some other special source.

Another point the examination of these passages reveals is that the reference to ἄλς was almost certainly in Q, and was borrowed thence by all three evangelists but used in different connexions, namely, by:

Mt 5<sup>13</sup>, in the Sermon on the Mount.

Mk 9<sup>50</sup>, in a collection of 'sayings' arising from the disciples' report that they had forbidden one casting out devils in Christ's name.

Lk 14<sup>34</sup>, following on Christ's command to His disciples to leave all and follow Him.

WM. J. LOADER.

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## Canticles of the Christian Church.

IN his new book,<sup>1</sup> the Rev. James Mearns, M.A., has given us a carefully planned and carefully executed work on an interesting portion of liturgical history. It was only to be expected that the early Church should not limit herself entirely to the Psalter for her order of sacred songs, but should incorporate into her services compositions such as, *e.g.*, the Song of Moses in Ex 15, the Song of Hannah in 1 S 2, and the Songs known as the *Magnificat* and *Benedictus* in the first chapter of St. Luke. It was also natural that the originally limited number of Canticles (usually nine in number) should in the course of time in some rituals be increased by the addition not only of other Scriptural pieces, but also of Creeds and ecclesiastical hymns, which had, in different branches of the Church, acquired a kind of liturgical canonicity. The non-Scriptural compositions that are occasionally used as Canticles, in fact, outnumber considerably the Scriptural pieces, Mr. Mearns' list of them containing no fewer than forty-eight hymnal compositions, besides the three well-known forms of the Creed and several other formularies of the same nature.

In applying himself to the task of investigating the use of the Canticles in various rites, Mr. Mearns had to embark on researches which require the most painstaking and most minute scholarly attention. Though broadly grouped under only two headings (I. Greek and Eastern Canticles; II. Latin and Western Canticles), the list includes the Arabic, Armenian, Coptic, Ethiopic, Georgian, Persian, Slavonic, Syriac, and Monastic Canticles. The MSS, moreover, which, apart from a variety of printed books, had to be taken into account are scattered over a very wide area, the names of location including, *e.g.*, Athos, Berlin, Bucharest, Damascus, Florence, London, Oxford, Tiflis, and Utrecht. Mr. Mearns could, indeed, not possibly do all the necessary work himself. He was, by a

<sup>1</sup> *The Canticles of the Christian Church, Eastern and Western, in Early and Medieval Times* (Cambridge University Press; 6s. net).



grant from the Hort Fund, able to examine personally a considerable number of manuscripts deposited in continental libraries; but in many other cases he wisely sought and readily obtained the help of scholars having easy access to libraries in distant parts. He also secured ungrudging help from various specialists on matters connected with the Oriental branches of the subject, and the entire result of his long and well-sustained labours is nothing less than a treasury of skilfully tabulated information well worth the best attention of students of liturgy.

It would be tempting to refer to various points of special interest in the work, but we must content ourselves with a mention of the noteworthy fact that the Odes of Solomon, which have, in consequence of Dr. Rendel Harris' discovery, been much to the fore lately, were in the early Greek ritual one of the sources from which the Hymns of Praise at each Dawn Service were drawn.

G. MARGOLIOUTH.

London.

## Entre Nous.

### Little Books on the Devout Life.

'Little Books on the Devout Life' is the general title given to a series of eleven volumes edited by Mr. F. B. Meyer, and published at the Memorial Hall, E.C. With the exception of the volume by the Rev. R. F. Horton, D.D., which is issued at 2s. 6d. net, with a cheap edition at 1s. net, they are all published at 1s. 6d. net. Why Dr. Horton's volume differs in price is not evident, for it agrees with the rest in its beautiful crimson and gold binding and in its general contents. One and all they are devotional, with a fine flavouring of scholarship and chaste writing. The usual 'Ohs' and 'Ahs' of the devotional volume are absent; the intellect has its place in worship along with the emotions. And more welcome still is the place that is given to the imagination. How much the imagination can do for us in our approach to God is only beginning to be understood. These writers help us some way to the understanding of it.

The volumes have their individuality. No one would pass from Dr. Monro Gibson to the Rev. Charles Brown without recognizing the rise or fall in the temperature, or from Dr. Campbell Morgan to Dr. Rendel Harris without acknowledging the variety there is in the very best gifts used to the very best purpose.

What a volume that is of Dr. Rendel Harris on *The Guiding Hand of God*. With a learning that is the amazement of the most learned, there is also a fertility of suggestiveness that causes ever new surprise and delight; and all is whole-heartedly given to the Lord. Who, for example, can write practically on Providence and escape disaster? Dr. Rendel Harris is always victorious and at ease.

But Dr. Rendel Harris is only *primus inter pares*. Here is the complete list: *The Possibilities of Obscure Lives*, by Alfred Rowland, B.A., LL.B., D.D.—'to those whose lot is cast in quiet places, with the hope that it may intensify in them sweet contentment'; *Lessons from the Cross*, by Charles Brown, wherein the Atonement is handled experimentally; *The Life of the Christian*, by G. Campbell Morgan, D.D.; *As a King ready to the Battle*, by W. J. Townsend, D.D., an exposition and application of the passage about 'the whole armour of God'; *The Soul's Wrestle with Doubt*, by F. B. Meyer, B.A., a picture in many panels of 'the victory that overcometh the world, even our faith'; *The Whole Armour of God*, by George S. Barrett, D.D., another exposition of the famous text, different and complementary; *The Devotional Use of the Holy Scriptures*, by J. Monro Gibson,



D.D.; *The Guiding Hand of God*, by J. Rendel Harris, M.A., D.Litt.; *The Open Secret*, by R. F. Horton, M.A., D.D.; *From Natural to Spiritual*, by J. B. Meharry, D.D.—‘to foster spiritual experiences and triumphs while we essay to “so pass through things temporal that we finally lose not things eternal”’; and *A Chain of Graces*, by George Hanson, M.A., D.D., one of the graces being Self-control.

#### H. Bindon Burton.

Mr. H. Bindon Burton is an Irishman and a politician. He is more of a politician than a poet. Very fervid are the political verses near the end of his volume, running altogether away with the rhythm and sometimes even with the rhyme. The title of the volume is *Eölsyné* (Maunsel; 5s. net).

#### Good Anecdotes and Bad.

Mr. Arthur H. Engelbach has collected and published a volume of *Anecdotes of Pulpit and Parish* (Grant Richards; 3s. 6d. net). They are of all kinds. Here is one: ‘A good story is told of the late Bishop of Ripon, who, when addressing an open-air meeting on one occasion, was interrupted by an atheist, who asked him if he believed that Jonah was swallowed by a whale. “When I go to heaven,” said the Bishop, “I’ll ask Jonah.” “But supposing,” the other persisted, “he is not there.” “Then you will have to ask him,” was the quick retort.’

#### The Great Text Commentary.

The best illustration this month has been found by the Rev. F. J. Sainty, Shawlands, Glasgow.

Illustrations of the Great Text for July must be received by the 20th of May. The text is Ac 21<sup>13</sup>.

The Great Text for August is Ro 15<sup>13</sup>—‘Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the

power of the Holy Ghost.’ A copy of Durell’s *The Self-Revelation of our Lord*, or of Walker’s *Christ the Creative Ideal*, or of Briggs’ *The Fundamental Christian Faith*, will be given for the best illustration sent.

The Great Text for September is Gn 13<sup>11</sup>—‘So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom.’ A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, or any volume of the ‘Short Course’ Series, will be given for the best illustration sent.

The Great Text for October is Lk 17<sup>32</sup>—‘Remember Lot’s wife.’ A copy of Walker’s *Christ the Creative Ideal*, or of Sayce’s *Religion of Ancient Egypt*, or of Allen and Grensted’s *Introduction to the Books of the New Testament*, will be given for the best illustration sent.

The Great Text for November is Ro 5<sup>20</sup>—‘And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly.’ A copy of Cohu’s *Vital Problems of Religion*, or of Walker’s *Gospel of Reconciliation*, or of any two volumes of the ‘Short Course’ series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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